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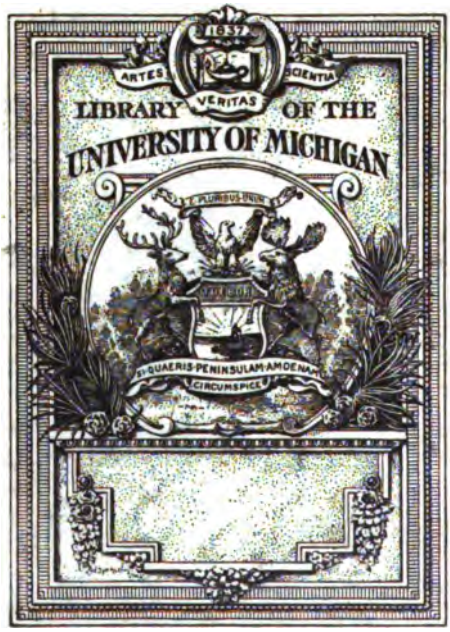
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MORAL INSTRUCTION AND TRAINING IN SCHOOLS

MORAL INSTRUCTION

AND

TRAINING IN SCHOOLS

REPORT OF AN INTERNATIONAL INQUIRY

IN TWO VOLUMES

VOL. I.

THE UNITED KINGDOM

EDITED, ON BEHALF OF THE COMMITTEE, BY

M. E. SADLER

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APPOINTED BY THE ADVISORY COUNCIL, 5TH FEBRUARY, 1907.

(The members to whose names an asterisk is attached were subsequently co-opted by the Executive Committee in virtue of powers given to the Committee by the Advisory Council.)

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INTRODUCTION.[1]

It has been thought desirable by the Executive Committee to entrust the duty of composing this Introduction to one hand. The writer has endeavoured to state the general purport of the conclusions to which the Members of the Committee have been led. But he alone is responsible for the form in which they are presented.

He is indebted for many suggestions and criticisms to the Members of the Committee, and especially to Prof. Muirhead (who presided at all the meetings at which the results of the inquiry were reviewed), Mr. Harrold Johnson, Chancellor Bernard, Mrs. Bryant, Dr. Hayward, Father Maher, S.J., Prof. J. J. Findlay, Mr. F. J. Gould, Dr. Paton, Mr. G. H. Kenrick, Mr. J. H. Yoxall, M.P., Mr. H. W. Atkinson, Mr. Allanson Picton, Miss C. Herford, and Miss Beard.

I.

THE influence of education upon conduct and character is the subject discussed in this book. Its chapters are the outcome of an inquiry undertaken with the purpose of gathering information as to the methods of moral instruction and training now in use in schools in different countries. They record the judgment of experienced teachers and others as to the efficacy of the various means by which schools may bear part in the task of quickening and defining moral ideals, and of strengthening their influence upon individual conduct and upon national life. The Committee, under whose direction the inquiry has been made, have made it their main object to collect trustworthy materials, by the help of which those concerned in the work of education, whether as parents,

[1] For the convenience of the reader, the report is issued in two volumes—Vol. 1, United Kingdom; Vol. 2, Foreign and Colonial. This Introduction refers to both volumes.

teachers or administrators, may form a judgment in regard to a subject of extreme difficulty and of urgent importance. They have endeavoured to secure a fair statement of many different forms of experience and of the convictions held by men and women of different schools of thought. On some of the questions which have been investigated, there is everywhere sharp division of opinion and much conflict of judgment. The essays now published reflect this variety of view. They do not attempt to disguise the depth of the differences in religious conviction which divide those who are engaged in different parts of the field of education. But the inquiry has disclosed a large measure of agreement upon many matters of school organisation, a wide range of valuable and encouraging experiment, and a growing desire on the part of each nation (and of the different groups in each nation) to study and to learn from educational experience divergent from their own. The Committee hope therefore that the publication of the evidence which they have collected may prove of service, especially to those engaged in the work of teaching and of educational administration.

A great change in the intellectual outlook of a people is quickly and inevitably followed by educational upheaval or unrest. Through such a period of re-adjustment and disquietude, hopeful yet harassing, the schools of all nations are now passing. Some of the intellectual assumptions, and still more of the social pre-suppositions, which underlay the older systems of education have been touched by modern scientific thought or by the economic and political changes which have accompanied its advance. The long-established educational tradition is therefore being examined afresh. Part of it is being discarded; all of it is being adjusted to altered needs. New studies have

been introduced, because science has opened up wide tracts of knowledge with which the pupil must make acquaintance if he is to understand the theory and practice of his future employment. Old studies are seen from a new point of view, because scientific investigation and evolutionary thought have changed our ideas of historical development, have worked a revolution in the science of language, and, by revealing the range of the influence exerted upon man by his environment, have deeply affected our habitual way of thinking about the conditions and possibilities of human life. A new emphasis has been laid upon the importance of systematically developing and training the bodily powers, especially during childhood and adolescence, with the result that educational thought is increasingly concerned with questions of physical nurture and with methods of training the hand and the eye. And psychological investigation has thrown much light upon the stages of intellectual development to which the teacher must adjust the methods and the subject-matter of his instruction.

Again, owing to the constant changes in industrial and social conditions which are brought about by new applications of knowledge to manufacture, to transport and to means of communication, each individual needs a higher degree of adaptability than was formerly the case. This power of quick adaptation to new circumstances is one which, it is found, the schools can stimulate and train. Hence an individualising spirit has spread through education, and has in its turn called for new and less rigid forms of discipline. At the same time, the application of science to all departments of industry and of administration has compelled the community to seek means of increasing its available resources of trained thinking-power. Schools of all grades, whether they serve as nets to catch children

of capacity or as sifters of ability when it is found, are seen to be indispensable instruments in the hands of the State. All education thus tends to become in some degree the concern, though far from the monopoly, of Government. Schools of every type, including those which seek to contribute to national education the vitally important elements of creative enterprise and of individual initiative, feel in an increasing degree their responsibility to the community, and this deepening conviction of responsibility prepares us to admit the claim that, so far as possible, no child should be shut out by the poverty of its parents from receiving the kind of education most appropriate to its powers. But the same trend of thought which emphasises the service which efficient schools may render to the community, is also bringing about a clearer apprehension of the truth that good homes and wise parental care (not least the mother's care) are necessary factors in national education; and that the process of education, so far from being concluded with the school course, is for good or evil carried on by the conditions and influence of the occupations in which the pupils subsequently earn their livelihood. Thus, while the questions which arise within the comparatively narrow limits of school training have grown in complexity and significance, the problem of national education necessarily involves many and even more difficult issues, economic and social, in regard to the conditions of employment and to the healthfulness of home-life.

For these reasons, the task of those who teach and of those responsible for the care and government of schools is even more difficult, though at the same time perhaps more encouraging and inspiring, than at any earlier time. Never before have nations provided educational facilities on so vast a scale. Never before has so much been staked

upon the power of schools to promote the welfare of the State. Never since the times of the Renaissance and the Revival of Learning has it been necessary to bring so large a body of new knowledge into educational account. Never has the work of combining what is sound and invigorating in the older educational tradition with the intellectual claims and the moral aspirations of the new, been of greater moment to civilisation. In true education, in the education which aims at training up honest and honourable men and women, there must be the kindling power of faith in an ideal. Intellectual and moral discipline must combine in order to produce an alert and adaptive intelligence, trained to concentrate its attention, to trace cause and effect with candour and courage, to weigh evidence and to draw just and accurate conclusions. But that result is not by itself enough. Will-power must go along with it, if delicate and intelligent perception is to lead to prompt and vigorous action. Will-power is strengthened indeed by the wise training of the body and by the habit of working with others and for others. But if its power is to be rightly used, it also needs the curb of principle and to be trained by liberty for the right use of liberty. It flags or coarsens unless it is sustained by faith in an ideal and unless it is refined by other than merely prudential aims. Thus, though no one aspect of a school's work can be sharply separated from the rest (its various modes of influence being related to one another and interdependent) any more than the work of the school can rightly be judged apart from what should prepare for and accompany it in the education given in the home, and from what must follow it in the workshop or place of business, the highest task of the school is to bear its part in the formation of character and in the imparting of a moral and spiritual ideal.

II.

At this point the reader will wish to be informed as to the origin of the inquiry which has led to the publication of these volumes.

In the autumn of 1906 a number of persons interested in educational work met in private conference in London to consider whether more might not be done by means of moral instruction and training in schools to impart higher ideals of conduct, to strengthen character and to promote readiness to work together for social ends.[1] Every one felt how much the schools were already doing for moral education and training. But would it not be possible by means of systematic moral instruction to accomplish far more? Had not the experience of the French schools shown that this was possible? And was not French experience confirmed by the experience of Japan?

The discussion quickly showed that those present were divided in opinion. On the fundamental point at issue, some held the religious sanction to be indispensable to moral education; others that, so far as school instruction was concerned, the appeal to personal and to social considerations would suffice. But, as the debate proceeded, it became clear that each side was feeling the weight of the arguments advanced by the other. The problem was not so simple as it at first appeared. Upon what conditions did the good influence of a school really depend? How much of moral training was best accomplished by methods of suggestion and of unconscious influence; how much of it was necessarily direct, reflective and systematic? Were there not parts of moral education in regard to which every teacher would appeal to the social or civic

[1] The initial steps which led to the holding of the conference were taken by the Rev. Dr. Paton, of Nottingham, Mr. Harrold Johnson, Mr. Clifford W. Barnes (U.S.A.), and Mr. W. T. Stead.

conscience rather than to sanctions which would be called, in the ordinary sense of the term, religious? Could schools confine themselves to that part of moral education, leaving the deeper parts of it to the parents and the religious bodies? Or was not the whole problem of moral education inseparably one and in its fundamental issues religious? What light was thrown upon these matters by the experience of teachers in this country, and by the experience of Japan and of France? In order to answer these questions satisfactorily those who had met in conference found themselves in need of much fuller and more carefully sifted information than had been hitherto obtained. They decided therefore to take steps towards instituting an inquiry into the subject both in the United Kingdom and in the other countries to which reference had been made.

The next step was to form a Provisional Committee, which was composed of those at whose initiative the private conference had been held, with the addition of the Rev. J. Brierley, Mr. J. H. Yoxall, M.P., and the present writer, who was invited to act as honorary secretary. Shortly afterwards a letter, signed by the Bishop of Ripon, the Bishop of Hereford, the Bishop of Stepney, Sir Edward Fry, Mr. A. H. Dyke Acland, Sir Oliver Lodge, Dr. Paton, Mr. Harrold Johnson, and the Secretary, was circulated, explaining the objects of the proposed inquiry and inviting those to whom the paper was sent to act as members of an Advisory Council under whose authority the investigation would be carried out. This letter of invitation met with a remarkable response. The subject of moral instruction and training in schools was evidently one which excited keen interest and concern in all parts of the country. The Council (a list of the members of which is appended to this volume) was joined by several

hundred persons, representing many different points of view and almost all forms of educational experience. No more representative a council has ever been formed for the investigation of an educational problem in this country. The support which the weight and authority of the Council gave to their work has been of great service to the Executive Committee in their endeavour to carry out the responsible task committed to them. But the members of the Advisory Council must not be held responsible for the contents of this volume, as it was found impracticable to submit the proofs to so large a number of persons. A meeting of the Advisory Council was held at the Caxton Hall, Westminster, on 5th February, 1907, Mr. James Bryce, O.M., presiding. The report of the Provisional Committee was adopted, the proposed plan of inquiry approved, and an Executive Committee elected.[1]

Through the efforts of Mr. Clifford Webster Barnes, who had taken a leading part in bringing together the first private conference, another committee was next formed in the United States of America under the chairmanship of Dr. Nicholas Murray Butler, President of Columbia University in the City of New York, for the purpose of acting in concert with the Advisory Council and of "promoting moral training and the development of good citizenship through the agency of the public school". The names of the American Committee will be found on the page preceding this Introduction. The work of planning and conducting the inquiry (except that part of it which was concerned with the United States) was entrusted to the British Committee, but the latter have received from their American colleagues, and especially Mr. Clifford Webster Barnes, material assistance without which the

[1] The names of the Executive Committee are prefixed to this Introduction.

inquiry could not have been completed upon the projected scale. The American Committee, however, must not be held responsible for the conclusions submitted in this Introduction.

In order to collect the materials required for their report, the Executive Committee (after preparing and circulating lists of topics which indicated the scope of the inquiry)[1] proceeded (1) to invite communications from all members of the Advisory Council; (2) to receive oral evidence from selected witnesses;[2] and (3) to commission investigators to prepare reports upon the methods of moral instruction and training in the schools of Great Britain and Ireland, France, Germany, Switzerland, Belgium, Norway, Denmark, Canada, Australia, New Zealand and Japan.

The representatives of the Committee received unstinted help and indispensable guidance from the teachers in all types of schools, and from educational administrators in the United Kingdom and elsewhere. Permission to visit schools in different countries was obtained through the kind offices of the Board of Education and the Foreign Office, and to both the thanks of the Committee are due.

III.

The evidence shows that, in all the countries from which we have received reports, those who have special knowledge of social needs regard the moral influence which may be exerted by the schools as being of primary importance to national well-being. The question of moral education is the heart of the modern educational problem. If this is neglected, education is a peril. Economic and

[1] The lists of topics and the names of the special investigators are given on pp. li and 490, respectively.

[2] See list on p. 492.

social changes, the inrush of new knowledge and new ideas, the weakening of ancient traditions, the shifting of old landmarks of custom and belief, have thrown upon the schools a responsibility beyond precedent and expectation. But the reports show no reason for regarding the crisis with dismay. Their tone is hopeful and encouraging. They prove that everywhere the teachers are grappling with the difficulties of their task; that experience justifies a strong belief in the moral power of education when given under conditions which allow it to exert its due influence; that as the gravity of the problem is more clearly realised, the work of the schools receives increased support and encouragement from the public; and that greater readiness is being shown to provide the means for healthy, physical development and for thorough intellectual training which, however valuable in themselves, are still more important when viewed in their bearing upon moral education and as factors in the formation of character.

But, it may be asked, is not this disposition to turn to the schools as a chief means of moral education, only a sign of a despairing abandonment of other agencies, the result of a conviction that the latter have proved incapable of dealing with the problem, and that therefore some substitute must at any cost be found for them? This, it seems, is far from being the true explanation of the movement in opinion which has converged upon the question of moral instruction and training in schools. The schools, it is seen, are only one out of many instruments in moral training. The care of children during the earlier years of infancy, when habits are first formed, is only in rare cases committed to them. The work of the schools can never take the place of the character-forming influences of a good home. Again, in a day school (and only a small

minority of children are educated in boarding schools), a child is under the teacher's care during not more than one-third of his waking hours, or if holidays are taken into account, during not more than a quarter of them. It is true that the concentration of the school upon the object of training gives special power to its work, but it is only one out of many influences in the life of a child, and its work is most effectively done when it can combine its efforts with those of the home and of the religious society to which the parents of the child belong. By the nature of the case, however, there can be no sharp division of functions, limiting the province of the school to physical and intellectual training and reserving the task of moral training for the exclusive care of other agencies. Moral influence of some kind the school must have. The practical question, therefore, is how can the moral training which it helps in giving be made most inspiring in its appeal and most permanent in its influence upon conduct and character. Various causes have increased the urgency of this question and explain the close attention which is now being given to it in all countries. The feeling of social solidarity has grown in strength, and with it a clearer consciousness of the neglect from which multitudes of children suffer at home and of the evils which that neglect inflicts upon the life of the whole community. At the same time experience has shown how much can be done by educational methods to counteract the evils resulting from home neglect; and thus along with the more vivid sense of need there has come a stronger hope of being able to deal with it, in some degree at any rate, by means of improvements in the schools, combined with other measures of social reform.[1] Again, economic and

[1] Dr. F. A. Sibly, a member of the Executive Committee, while in entire agreement with the idea that a spirit of service to the community should

other forces have changed the conditions of life, to some extent in the country and to a far greater degree in the towns. The social problem has taken a new form, more hopeful in some respects, more menacing in others, and calls for a spirit of service to the community, a spirit which the schools may help to evoke and may in part direct. Beyond this, it is felt that a systematic effort should be made to foster a stronger sense of national obligation, including in our own case a stronger sense of our obligation towards those who are our fellow-subjects in different parts of the Empire. Nor must national duty be so taught as to make the mind insensible to the wider responsibilities which each people bears towards other members of the commonwealth of nations. But if such an effort is to succeed, the co-operation of the schools in it is more than ever necessary, because industrial changes, while affording to great numbers of the people a much higher standard of comfort and wider opportunities of advancement than were formerly enjoyed, have also disturbed the traditions of home-life, and by multiplying opportunities of early employment have in many cases weakened parental authority.

It is clear, however, that what is sought for is not simply better provision for moral instruction and training but also some more direct application of moral principles to the duties of life under modern conditions and to the civic obligations of the members of a self-governing community, especially a community which, like our own, is dependent in the main for its livelihood upon competitive

permeate the life of every individual, desires to dissociate himself from the idea that such collective action of the community as is spoken of in these paragraphs is a legitimate function of the State, and to emphasise his belief that, however beneficial the immediate results of such action may prove, it tends ultimately to the destruction of the personal liberty and responsibility which he believes to be essential to individual development and to social progress.

industry and commerce. The value of character and principle can only be judged in the light of a moral and social ideal. The latter alone can determine our judgment as to what types of character are good and what applications of principle are salutary. This hungering for a social ideal which may command unfaltering allegiance and may guide conduct through the temptations and perplexities of daily experience is, with many, the true cause of dissatisfaction with what the schools now provide in the form of moral instruction. That the schools might hold up such an ideal and inspire a love for it is the belief of those who have pressed upon the thought of the nation the need for more systematic moral instruction in the schools. On the other hand, many of those who agree in thinking that the moral instruction now generally given is defective, are reluctant to impose any more stringent obligation upon the teachers in this matter, because they believe that the definition of a social ideal, in terms sufficiently precise to be made the subject-matter of instruction in schools and sufficiently compatible with the facts of the economic struggle to serve as a sure guide through the real difficulties of life, is a task which no public authority, central or local, could in present circumstances venture to undertake in such a community as our own. But though the defects of our knowledge and other reasons may prevent us from formulating in detail a social ideal which would meet with general acceptance, we may nevertheless fairly say that there is in our country an ideal of practical morality which for practical purposes can be taken as a basis for school-teaching by thinkers of almost all schools of thought. On this point all our witnesses, with few exceptions, agree. That such a basis exists is shown by the fact that the admirable definition of the aims and scope of moral instruction and training

contained in the English Code for public elementary day schools has been approved by all sections of public opinion. And that the subject-matter of the course proposed by the Code is well adapted for school use is proved by the evidence which is contained in these volumes. Moreover, there is, in this country at all events, no thought of imposing upon all schools the duty of imparting a minutely regulated body of doctrine on social questions. The matters upon which there is a general agreement are sufficient to provide all the subject-matter usually required. And, beyond this, the dangers of mechanical uniformity on the one hand and of stirring up social controversy on the other are materially lessened by the fact that the administrative freedom of our educational system allows variety of experiment in moral instruction and would, within reasonable limits, give liberty to local authorities and school managers to meet the convictions of the parents of the children attending the schools.

But a graver difficulty lies behind. Whatever measure of agreement we may expect in regard to the subjects with which moral instruction should deal, there is great divergence of conviction as to the sanctions to which, in imparting it, the teacher should appeal.[1] We recognise three such sanctions (separable in thought but intertwined in practice), (1) the religious, (2) the social, civic or patriotic, and (3) the personal. It is true that in regard to many subjects which form the topics of moral instruction (*e.g.*, cleanliness, the love of fair play, kindness to animals and love of country) the personal or social sanction, or a combination of the two, would usually be invoked by teachers of all schools of thought. But when

[1] The word "sanction" is here used in a more general sense than usually attaches to it. It means "considerations" in general, not merely or necessarily "pains and penalties".

endeavouring to inculcate the duty of reverence, of truthfulness and honesty, and of gentleness to the weak, most teachers would also wish to give to their teaching the further sanction of religion. Certain necessary parts, therefore, of any comprehensive system of moral instruction raise the question what religious sanction should be recognised in schools, including those which are under public management and are supported by public funds. Moral instruction must not be regarded simply as a convenient way of escaping from difficult questions which arise in regard to religious teaching in publicly supported schools. It is inseparably connected with the sphere of religion. In this connection, of course, the word "religion" is used as signifying one or other of many forms of faith. In view of Japanese experience the word must be understood to include non-Christian religions as well as the different forms of Christian belief. Again, in many of the State schools of France there are teachers whose work is inspired by real religious feeling though they cannot accept the Christian Creeds. But, whatever the religious belief of the teacher, it must in some degree govern parts of his work in moral instruction.

As to the degree of necessary connection between moral instruction and religious teaching there are four contrasted views. Some maintain that religious training and moral training are throughout inseparable. A second view is that moral instruction and training are wholly separable from religious teaching, and those who hold this opinion maintain that moral instruction in schools supported by public money should rest exclusively upon a non-theological basis. A third view is that, though the ultimate sanctions of moral education are found in religious faith, instruction in those sanctions should be entrusted to the family and to the religious bodies, the day school content-

ing itself with an appeal to those moral instincts and convictions which are shared by all. A fourth view is that moral training and religious teaching are in some essential points interdependent; that though the spheres of the two are in some respects distinct and separable (*e.g.*, in the teaching of manners and of many points of civic obligation), both are necessary for true education, *i.e.*, for that part of education which is given at school as well as for that imparted by the family or the religious body; and therefore, that while, so far as the great majority of schools are concerned, it is possible to secure both moral and religious teaching in forms acceptable to the parents of almost all the children in attendance, it is also necessary that, in view of differences in religious conviction, a due place should be given within the framework of national education to schools which are closely associated with religious bodies and which can give full expression to the principles of their corporate life.[1] Among those whom we have consulted each of these four views has strong supporters, but it is to the view last mentioned that the majority of our English witnesses seem to incline. Some, however, believe that the light thrown by psychological investigation upon the way in which spiritual truths are apprehended by young minds will make it possible to frame for school purposes forms of religious teaching which may meet with acceptance by the adherents of different faiths. But others, and probably the majority, are of opinion that changes in educational method will not touch the fundamental differences of

[1] It is not implied that freedom to establish and maintain such schools should be confined to organised religious bodies. Other forms of conviction, which do not conflict with the principles of social order, may (in the judgment of those who hold the view summarised above) justly claim a like consideration.

conviction, though they may gradually abate some parts of present controversy.

To sum up: Our evidence shows that in every country there is an ideal of personal and of civic obligation which may be taken as a basis for school teaching by adherents of almost every school of thought.[1] This greatest common measure of agreement may form an important constituent of moral education in the national schools, but cannot rightly be employed by the State as if it were the sole foundation of morality. In regard to the most vital questions of conduct, the appeal lies to sanctions in regard to the definition of which there is amongst us profound difference of personal conviction. Freedom for the effective expression of those different convictions is therefore (in the judgment of the large majority of the Committee) essential to the welfare and true unity of an educational system in such a country as our own. But if, within the limits imposed by consideration for others and by a sense of right reserve, due freedom is given to the individual teacher, and if no belief feels itself debarred from the opportunity of expressing itself through the corporate life and religious observances of schools sufficient in number to meet the needs of the children of those parents to whom such form of belief is dear, there is reason to think that the measure of practical agreement, in regard to those questions of duty and conduct with which schools are necessarily concerned, will be found so large amongst us as to permit a general, though not unanimous, assent to certain common principles which will serve as a basis for moral instruction and training in the

[1] An admirable statement of this and other aspects of the question will be found in Prof. J. S. Mackenzie's presidential address to the Moral Instruction League, 1908, published in *The International Journal of Ethics* for April, 1908.

great majority of our schools. Substantial unity of moral effort is more likely to be achieved through permitted freedom of reference to divers sanctions than through any attempt to secure moral unity by imposing statutory limitations upon freedom of spiritual appeal. If freedom is given to the teacher, the best interests of moral education are furthered, and the liberty thus accorded is honourably used.

Our evidence further shows that school-training, especially when supported by the influence of the home and by the influence of the religious body to which the parents of the child belong, may make a deep and lasting impression upon individual character, and may, as in Japan, diffuse to a remarkable degree throughout the nation a sense of personal duty towards the State. And, though in this task the influence even of the best schools will not alone suffice, it is certain that the intellectual and moral training which they furnish can, in individual cases, counteract the poison of an evil environment, can kindle new ideals of duty, and can give necessary help in the secret struggle against personal temptation.[1]

IV.

By what methods then, it should next be asked, can schools most effectively help in the formation of character? By what means can they impart, with the best hope of permanence, a high moral and social ideal?

The experience of all teachers reminds us that the

[1] In order that there may be more individuality of training in elementary education, it is important that there should be a considerable reduction in the size of the classes. Nor should it be forgotten that the fulfilment of all high ideals in education depends upon the personal interest and devotion not only of teachers and of educational officials but of a large number of individuals engaged in other callings in life. The latter should be encouraged to take part in the management of schools and to promote their improvement by gifts and personal service.

growth of a good character is a complex process, involving the right direction of sentiment, the bracing of the will, and the clear intellectual apprehension of an ideal of duty. For our guidance in such a gradual and delicate process no single formula can suffice. Individual pupils, even members of the same family who have received an almost identical upbringing, differ from one another to an extraordinary degree in the measure and direction of their moral, as of their intellectual, development. In the nature of each individual are inherited factors which respond to the stimulus of environment with results that the wisest cannot foresee. At different ages, again, different forms of moral influence and instruction are appropriate. The necessary factor of authority, for example, will find different forms of expression according to the needs of infancy, of childhood and of adolescence. Further, the problems of moral training are different in day schools and in boarding schools; and again different methods are often needed in dealing with boys and with girls, while yet other needs arise (though some, urgent under other conditions, may disappear) when boys and girls are educated together during the years of adolescence. In such variety of circumstances no one formula of moral training and instruction can serve. Nor is anything more important than to leave to the teachers (granted that they be well fitted and well prepared for their duties) very large freedom in the choice of methods and in determining when and how to speak the word in season, whether it be incidentally as opportunity may present itself, or in private conversation, or in some address or lesson planned for the purpose.

(1) Our evidence shows how widespread among those best qualified to form a judgment is the conviction that the most potent factor in moral education, more potent

even than the corporate influence of an honourable community, is the personality of the teacher, whether he who teaches be parent, or teacher in the narrower sense of the word, or employer, or elder comrade in home, school or place of business. And, difficult though it is to analyse this power of personality, its transmission may be traced first, and above all, to some kindling ray of sympathy and insight, but also to the influence of example, to the moral force of a clearly apprehended ideal, and to the wise, though often instinctive, choice of the method of approach. Again, in the choice of methods of moral training and instruction much must depend upon the spirit of the time. To withstand, for example, the insidious and corroding influence of moral scepticism (a danger not less serious, especially in adolescence, because it is often hidden and unsuspected), there is needed not only the tact which is indispensable to all wise training but a thoroughness of ethical analysis and discussion which in simpler cases might prove disturbing or repellent and be in either event injurious. Nor can the teacher safely overlook the degree to which the different ethical needs of his pupils are effected by the *milieu* in which their habitual standards of conduct and of moral judgment have been formed. Not only do nations differ in the emphasis which they throw upon different virtues, but even in the various strata of one local community different degrees of importance may be attached to the same virtue, and a very unequal measure of disapprobation attached to one and the same fault, though it may well be true that the undervaluing of one virtue is counterbalanced, if not compensated, by the exceptionally high regard paid to another. Some of these differences in ethical habit and judgment are perhaps due to racial inheritance; more of them may be traced to the subtle pressure of an almost invisible

web of social tradition. But, whatever their extent and origin, any such differences in ethical presupposition and outlook will be treated by the experienced teacher with sympathy and watchful care.

Despite, however, all these differences in educational and social circumstance, it is clear from our evidence (the agreement of which in this report is all the more striking because it has been reached by so great a number of independent observers in many lands) that certain broad principles may be laid down for our guidance in regard to moral training in schools. The most essential things of all lie in the personality of the teacher—in sympathy, in moral insight, in an almost pastoral care, in a sense of justice, in candour of heart, in self-discipline, in consistency of conduct, in a reverent attitude of mind, and in a faith in things unseen. The service of those who are most faithful in the ministry of teaching comes from nothing lower than a sense of vocation. We can only be thankful that so many (and, not least among them, some of whom the world hears little) hear and obey the call, and that in its calendar of heroes every nation has placed those of great teachers, men and women, among the unforgotten names. But the fact that the deepest influence in a true teacher's character is a sense of vocation must not obscure from our eyes the need both for exact and careful preparation for his future duties on the teacher's part, and for care on the part of governing bodies and the State lest anxious fears for the future and the dread of want or dependence in old age should harass the teacher's mind and overcloud the cheerfulness of his disposition. Possible failure to secure and to retain the services of a sufficient number of the best type of men and women as teachers is perhaps the gravest danger which threatens the future of our elaborately organised systems of modern education.

(2) Next in importance after the personality of the teacher as a factor in moral education is, if it be healthy and inspiring, the corporate life of the school. Such a corporate life is in essence a spiritual thing, fed by spiritual influences and expressing itself in subtle and often unnoticed ways. But it can be furthered by wise organisation, fostered by well-planned buildings, and refined by dignified and beautiful surroundings.[1] Especial importance is attached by many of our most experienced witnesses to the influence of healthy physical conditions (light, air, suitable diet, easy clothing, and plenty of sleep and exercise) upon the moral tone of a school. Organised school games, if they do not play too exclusive a part in fixing the standard of personal distinction among the pupils, are of proved value in keeping the corporate life of the school fresh and wholesome. Again, the corporate life of a school gains vigour and continuity of tradition if the pupils are trusted to bear such part in the control of school discipline as will train them, by bearing responsibility, to rise to further responsibilities afterwards. The higher secondary schools in England have influenced the educational thought of the world by their success in developing suitable and practical forms of self-government. In Germany and America alike we find proofs of this influence. But Arthur Hugh Clough, one of Dr. Arnold's own favourite pupils, reminds us in *Dipsychus* that you may do lasting mischief if you overstrain the moral thoughtfulness of sensitive, and still more of morally over-ambitious, young people. It is not in this direction, however, that our evidence, so far as this country is

[1] The evidence shows that good pictures and other works of art may, if skilfully used, be made important factors in education. It is satisfactory to note that the development of artistic power and of the love of beautiful things is beginning to take a more fitting place in educational thought and practice.

concerned, points to present danger. And there is reason to think that the headmasters and headmistresses of our public elementary schools and of the newer secondary day schools, have greatly strengthened the character-forming influence of English education by wisely adapting to new conditions the spirit of those methods of self-government which Arnold of Rugby developed out of the traditions of Winchester and which in turn Dr. Percival developed at Clifton out of the traditions of Rugby.

In this short analysis of the chief factors which influence the corporate life of a school, mention should be made of three other things. First, the growth of a distinctive tradition depends in great measure upon the school enjoying some degree of legal autonomy. To take an extreme case, Thring could never have created the Uppingham spirit if Uppingham had been a Council school under an ordinary local education authority. The constraints, the necessary and unavoidable restraints, of official organisation would have made his particular achievement impossible. But it is not often that such a revolution as Thring brought about is expedient or salutary. No national system of education, unless it were Tolstoyan in its denial of organisation, could sanction many such cases of school development without falling into chaos. Yet, short of this, there is a degree of moral independence which, if individuality of tradition and variety of method are to be encouraged, should be permitted to the responsible managers of every school. There is a mean between over-starched organisation and demoralising disorder. It is to be hoped that, in their supervision of the new secondary schools, the County and County Borough Education Authorities may incline to the precedents set by the comparative freedom of our higher secondary schools rather than to those furnished by the traditions of our

public elementary education. If we want to attract men and women of strong personality and good position to the teaching profession, we must be prepared to put up with the inconvenience of dealing with people who will not always trot tamely along in front of an official holding the reins. But it should in fairness be added that our evidence records a very considerable degree of freedom in English elementary education at the present time. Sometimes, indeed, this freedom is made illusory by the conflicting claims of two sets of inspectors. And cases have been reported to us in which the teachers seem hardly prepared to avail themselves of the freedom actually allowed to them in the organisation of the courses of instruction in the schools. But the evidence before the Committee points to the conclusion that, in the selection of their assistants, the head teachers of our public elementary schools should as a rule be allowed to have a more effective voice than is now generally granted to them.

Secondly, it would be a great help to the corporate life of our public elementary schools if vigorous associations of old scholars were more habitually organised in connection with them. The helpful influences of school comradeship and the happiness of school loyalty can well be carried forward beyond the close of the period of school life. The success of many of the numerous Old Scholars' Associations which have already been formed in connection with elementary schools through the keen interest of the teachers shows that a large field of potential school loyalty is as yet imperfectly tilled.[1]

[1] In many parts of England and Wales the majority of children still leave the elementary schools at an earlier age than fourteen. Public opinion, however, is showing itself increasingly unfavourable to such a premature close of day-school education. It is also felt by most experienced observers that, under present conditions, the half-time employment of children under fourteen in factories and workshops leads to deplorable results. Further, the fact that so large a proportion of young people re-

Thirdly, to not a few Public School boys the influence of the Chapel services and the beauty of the buildings and playing fields mean much, both during school days and in retrospect. The real depth of this influence is not to be measured by the dry way in which alone most Englishmen, habitually reserved on such matters, permit themselves to allude to it. But our evidence reminds us that there is danger in requiring too frequent attendances at religious exercises, and that the moral efficacy of preaching is not always as great as is supposed.

(3) Hardly less important in moral training and instruction is the influence of the curriculum, through which indeed the personality of the teacher must, in part at any rate, make itself felt. In the course of our inquiry, pains were taken to find out which parts of school work appear to have the greatest influence upon character. Experienced witnesses are disposed to agree in putting literature first after the right study of the Bible.[1] After literature, most teachers are inclined to place either history or mathematics or natural science. There is much striking testimony to the moral influence of good music, and especially of singing. Drawing, too, and other forms of expression through the hand are found to be important elements in the curriculum, as well from this as from other points of view. The best educational practice of the time attaches high value to well-directed activities of various kinds. Practical occupations, whether pursued as hobbies or planned in the service of the school community,

ceive no systematic moral, intellectual or industrial training during the years of adolescence is one of the most serious obstacles to the effective moral education of the rising generation.

[1] In this connection stress should be laid upon the value of well-chosen school libraries and of effective co-operation between the public libraries and the schools. Much can be done by teachers to cultivate a preference for what is wholesome in literature.

are found to conduce to the healthy employment of leisure hours—a side of school life which is put to singularly good use in some of the schools connected with the Society of Friends.[1]

Of course, if the teaching is good and the course of study well planned, the intellectual work of the school cannot fail to have an influence upon the character, at any rate upon that of an industrious pupil. It must, however, be confessed that keen intellectual interest about their school work is not the distinguishing mark of the rank and file in the English Public Schools for boys. But it is absurd to talk of English Public School education as if it were an intellectual Sahara. There cannot be many secondary schools in the world in which there is a keener intellectual life than in some sets at Eton, Winchester and elsewhere.

A bane to the intellectual vigour of many English secondary schools is our intemperate use of the stimulant of competitive examinations. But the danger of over-pressure appears to be less in the English secondary schools for boys than in the corresponding schools on the Continent. It exists, however, in the case of some of the girls who are preparing to be teachers. And experienced witnesses have impressed upon us the view that, in the school life of a growing and conscientious girl, times of "recollection" are physically beneficial and intellectually profitable, as well as necessary to the quiet growth of character.

Systematic and practical instruction in social and economic questions seems to be still surprisingly infrequent in our great Public Schools, although the older

[1] Reference may also be made to the account given, in Mr. Baldwin's paper in volume 2, of the life at the Hyannis Normal School in Massachusetts.

boys are admittedly well able to make good use of it.[1] In view of the responsible duties which lie before them in after life, such instruction, if given in a suitable form, would be especially appropriate to their needs. Headmasters and governing bodies might with advantage encourage some of those whom they propose to appoint to their staff of teachers to undertake a special course of preparation (practical as well as theoretical) for the work of giving accurate and stimulating instruction on the methods of local and central administration, and upon the real working of our social and industrial organisation. What the pupils want is a course vivid with practical experience and full of sound history and competent economics. The important thing is to kindle their interest in scientific methods of social investigation; and to make them see that the problem of social reform is very urgent and very complicated; that ill-formed or partisan talk merely darkens counsel; and that it will be both discreditable and unfortunate if, through lack of intelligent study and investigation, the more leisured classes in England find themselves obliged to leave the intellectual lead on social questions in the hands of men and women whose educational opportunities have been far narrower than their own.

V.

It is desirable to distinguish moral training from moral instruction, both being necessary to moral education. Moral training aims at giving good habits: moral instruction at imparting moral ideas. Moral training is secured by watchful care over conduct; by intimacy with good example; by wisely ordered physical discipline; by

[1] Special provision for the teaching of matters bearing on civic duty is made at Clifton, at Bootham School, York, and doubtless elsewhere. Similar teaching is given in many of the higher secondary schools for girls.

a due measure of organised school games; by the good influences in the corporate life of the school; by the responsibilities of self-government; and by the effect of honest intellectual work upon the moral outlook and judgment. Moral instruction aims definitely at furnishing ideas which may help in giving a right direction to conduct. In the strict sense of the word, it is always direct. It may indeed be incidental; or it may be allusive; or it may be in the form of a parable, or of an historical example, or of an illustration from poetry or fiction. It may appeal to the religious sanction as well as to the personal and social sanctions, or to the two latter alone. But however masked it may be in its incidence, it must, in so far as it is moral instruction, be direct.

Some of the sharpest differences in opinion as to the way in which moral instruction may be most wisely given, spring from a divergence, often a hidden divergence, of educational ideals. Among the different views of what is the right organisation of the work of a school, two are in strong contrast at the present time. The first view lays especial stress upon the didactic power of the school; the second upon the educative power of the activities of the school community. The first view finds its most characteristic expression in the teacher skilfully stimulating and directing from his desk the intelligence and the aspirations of the diligent and well-disciplined pupils who sit before him in the classroom. The second presents us with a very different picture of the most characteristic form of effective school life, *viz.*, that of a more or less self-governing community, occupied with vital movement of all kinds; full of freedom and initiative in a great variety of tasks; getting experience of the labours and relationships which lie at the foundation of all society; dynamic, self-expressive, educatively practical,

busy with the effort to accomplish (under due but unobtrusive guidance) certain things which its individual members wish to accomplish and in which therefore they find a strong motive for effort. The first of these views is most distinctively expressed in the educational tradition of France, though it is also noticeable in German practice, and is not absent from our own elementary and secondary schools. The other view has found its most persuasive advocate in Prof. John Dewey, of Columbia University, and perhaps its most elaborate realisation in the University Elementary School, Chicago, and the Normal School at Hyannis, Massachusetts, though several other well-known schools in England, Denmark, Germany and the United States bear witness to the influence of the new doctrine. Thinkers and teachers who incline to the first of these two educational ideals, instinctively turn to methods of moral instruction which repel and even irritate those who incline to the second. Both may agree in thinking that the kindling of high ideals is a main purpose of the school. Both may be persuaded that schools should try to do more to influence conduct and to impart a higher ideal of life. But methods of moral teaching which appear appropriate and even axiomatic to the one, may seem pedantic and preposterous to the other. May we not say, however, that each of these two conflicting ideals of education holds part of the truth, but that neither in its extreme form is really applicable to all the needs of the young? It is noticeable that, in England at all events, there is (and long has been) a marked tendency to combine these two educational doctrines, and to blend with the more abstract and didactic part of school work a considerable measure of constructive occupation and of self-directing activity. This being the case, it will not be surprising if, in regard

to methods of moral instruction and training, English educators show themselves not unwilling to find guidance in each of two apparently opposite views.

In all schools, apart altogether from moral training, there is much moral instruction. Most of it is given not on a prearranged plan but as opportunities may offer, which the teacher thinks it wise to seize. This is the method preferred by the majority of our witnesses who are engaged in teaching in secondary schools. Among those engaged in elementary schools, the more systematic method of moral instruction is increasingly in use. Our evidence shows that in the Bible lessons and in many other parts of the curriculum, especially in the teaching of literature, the opportunity of giving moral instruction, incidentally and as it were in passing, is habitually, though (if the teacher is wise) not obtrusively, used.

It will be remembered how numerous and weighty are the precedents for regarding direct moral instruction as an important part of education. In schools for children the teaching of quiet and considerate manners is rightly considered part of the teacher's duty. But the teaching of good manners is a form of moral instruction. In nearly all schools, again, the headmaster or headmistress attaches great importance to the giving of addresses at suitable intervals and frequently upon some question of conduct or of duty. One source of Arnold's and of Temple's influence at Rugby, of Vaughan's at Harrow and of Ridding's at Winchester was their power in appealing to the boys by sermons in the College Chapels. Those who have read their sermons will recall how many of them deal directly and plainly with problems of moral duty. In the secondary day schools and in the public elementary schools, addresses given to the whole school on matters of conduct and obligation are potent

factors in raising and defining the moral ideals of the pupils. Apart from sermons and addresses, the private advice and instruction on moral questions given to boys or girls individually by experienced and trusted teachers form, by the general consent of our witnesses, a valuable element in education. Several witnesses have called our attention to the deep impression made on many boys and girls by the classes held in preparation for confirmation. The religious and moral instruction given in the Sunday Schools (including the Adult Schools) has been for more than a century a factor of the highest importance in our national education, and remarkable efforts are now being made by the various religious bodies to strengthen the influence of Sunday Schools by very necessary improvements in their customary methods of teaching. Again, the reader of the reports contributed to these volumes by Miss Wells, by Miss Ravenhill and by Miss Forchhammer will observe that many teachers think it desirable that boys and girls should receive during their school days skilfully imparted and scientifically accurate instruction about the facts of life. A great number of our witnesses have urged upon us the importance of systematic instruction in personal hygiene, in the duty of temperance and in the practice of thrift. Such instruction is already given in numerous schools, though in our judgment most wisely when care is taken to avoid giving artificial prominence to the practice of any one isolated virtue. But the general conclusion which cannot fail to be drawn even from this brief summary of well-established school practice and from the long experience of the religious bodies, is that there is a general agreement among experienced teachers that direct moral instruction, when given at the right time, and in the right way, is a valuable element in moral education.

To what extent such direct moral instruction can wisely be imparted according to a set scheme and at previously appointed hours in the curriculum, is a question which has given rise among ourselves and among our witnesses to much interesting debate. Upon this subject the experience gained in the French schools is of especial value and importance. Four papers in these volumes—those written by Mr. Harrold Johnson, Mr. T. E. Harvey, the Rev. E. Myers and Miss Jourdain—make valuable additions to our knowledge of what is actually attempted in the French schools, and help us towards forming a judgment upon its present results.[1] It will be observed that some of the principles which underlie parts of the moral instruction in the State schools of France are deplored by some and doubtfully regarded by others. But there is no doubt that the French experiment (for, at present, it cannot be spoken of under any other name) is one of great educational significance, though not one that the Committee can recommend in its present form for imitation in the very different circumstances prevailing in our own country. Any one, however, who is inclined to censure (perhaps justly) the French courses of moral instruction as being too full of abstractions and too prone to the philosophical analysis of motive, will find it helpful to recall Mr. Cloudesley Brereton's illuminating observation that, to the French mind, the word *reason*, so far from meaning only a cold logical process, has the fuller significance of "thought touched with emotion".[2]

The moral instruction given in the Japanese schools is secular in the sense that it has no connection with Buddhism or Christianity. Its purpose is to cultivate

[1] See Vol. 2 (Foreign and Colonial).

[2] See his paper, "The True Inwardness of Moral Instruction in France," in *The Journal of Education* (3 Broadway, Ludgate Hill, E.C.) for February, 1908.

the moral nature of the children and to guide them in the practice of virtue. In imparting it the teachers are required to follow authoritative text-books compiled by a Commission appointed by Government for the purpose, though they do not fail to take advantage of the opportunities afforded by other lessons for incidental moral instruction. Baron Kikuchi, in the chapter contributed by him to Vol. 2 of this report, records the conviction that this organised moral teaching arrested a great melting away of moral principle at a critical juncture in national history, and that the courage and devotion of the Japanese soldiers during the recent war were in great measure the result of the systematic moral instruction given in the schools. But he is careful to point out that moral education in Japan is based entirely upon the Imperial Rescript of 1890, and that its effectiveness is due to an almost religious attitude towards the Emperor and thus to something closely akin to a religious sanction.

Essays published in Vol. 2 of the report record the judgment of some experienced American teachers upon the subject of moral instruction and training in schools. At the meeting of the National Educational Association (U.S.A.), held at Los Angeles, California, on 12th July, 1907, it was resolved that "it is the duty of the teachers to enter at once upon a systematic course of instruction, which shall embrace not only a broader patriotism but a more extended course of moral instruction, especially in regard to the rights and duties of citizenship, the right of property and the security and sacredness of human life".[1]

In a communication to our Committee, President Stanley Hall, of Clark University, whose work on the Psychology

[1] At the Cleveland Convention of the National Educational Association, held in July, 1908, the question of moral training in the schools was again discussed, but the terms of the resolution carried had not reached England when this book went to press.

of Adolescence has greatly influenced the educational thought of our time, records his conviction that there should be religious instruction in the American schools. But, besides this, he would have prepared (as in Japan, by a Committee) for every grade in the schools a manual of moral instruction, laying stress upon personal hygiene and civic duty. On the other hand, the mass (though not the whole) of American opinion is unfavourable to the introduction of special forms of religious teaching in the public schools of the nation. Prof. John Dewey, in an article in *The Hibbert Journal* for July, 1908, states that Americans "do not find it feasible or desirable to put upon the regular teachers the burden of teaching a subject which has the nature of religion". Nor does what he calls "the alternative plan of parcelling out pupils among religious teachers drawn from their respective churches and denominations" meet with his approval. He protests against such a plan as likely to interfere with the "infinitely significant religious work which the schools are doing in bringing together children of different nationalities, languages, traditions and creeds," and thus "in promoting the social unity out of which in the end genuine religious unity must grow". He holds that "we are far from having attained an explicit and articulated consciousness of the religious significance of democracy in education and of education in democracy". He adds that, in his judgment, "so far as education is concerned, those who believe in religion as a natural expression of human experience must devote themselves to the development of the ideas of life which lie implicit in our still new science and our still newer democracy. They must interest themselves in the transformation of those institutions which still bear the dogmatic and feudal stamp (and which do not?) till they are in accord with these ideas. In performing this service,

it is their business to do what they can to prevent all public educational agencies from being employed in ways which inevitably impede the recognition of the spiritual import of science and democracy, and hence of that type of religion which will be the fine flower of the modern spirit's achievement."

But, so far as Great Britain is concerned, the Committee are impressed by the earnest conviction with which so large a number of the teachers, and especially of the women teachers, both in our elementary and our secondary schools, speak of the power of the religious lessons to inspire a high moral ideal and to touch the springs of conduct. We are assured, by our investigators and by some of those who have given oral evidence, that the withdrawal of the religious lessons from the schools (and in a still higher degree the prohibition of acts of common worship) would be regarded by multitudes of teachers as a calamity, hurtful (as they believe) to the children, injurious (as they know) to their own spiritual life. But by evidence not less weighty the Committee are drawn to the further conclusion that the syllabuses of religious instruction should be carefully considered by those in authority and, when necessary, revised, in order that teachers may be enabled and authorised to give more time to definite moral instruction than is now, in many instances, the case. More use (the Committee are persuaded) might be made of portions of Scripture as texts and themes for lessons in personal and civic duty, and less use should be made of them as exercises in that often too desiccated a thing called "Scripture Knowledge," good and necessary in itself but sometimes tainted by overmuch regard to examinations. But to procure this improvement it will not be enough to revise the syllabuses. In the course of their inquiry the Committee have had

impressed upon them the undesirable results which often follow not from judicious inspection but from examinations (and especially from written examinations) on the religious lessons given in many schools. A similar judgment has been expressed to the Committee with reference to the prejudicial effect of laying too much stress upon philological questions in written examinations in English literature. Books which might be used as sources of moral inspiration often become associated in the pupil's mind with the dreary work of memorising notes for purposes of examination.

The Committee are also persuaded that there is need in many elementary schools for more attention to be paid to moral education and to instruction in personal duty. They welcome the experiments which are being made in this direction, and draw the reader's attention to those parts of the evidence which refer to them. After considering the whole subject with anxious care, they have reached the conclusion that, in all public elementary schools at least one lesson a week should be devoted to instruction in the principles of personal, social and civic duty, as illustrated by examples drawn from Scripture and from other religious literatures, and from poetry, biography, art, etc. Such instruction should of course be adapted to the age of the children and to their stage of development. It should follow a systematic plan on the teacher's part, but the latter should have freedom in the choice of methods of imparting the instruction.

It will not fail to escape the notice of the reader that one necessary condition for successful moral education in schools is a more systematic intellectual preparation of the teacher for this momentous part of his duty. Whatever be our judgment as to the expediency of systematic courses of moral instruction in elementary or in secondary schools, there can be no doubt as to the importance of

equipping the teacher with the knowledge which is needed for the responsible task of guiding conduct and of endeavouring to impart faith in a moral ideal. This subject calls for consideration on the part of the Board of Education and of the authorities of the Training Colleges, especially of the Day Training Colleges.[1] To what extent, if at all, it would be wise to introduce a well-arranged course on ethical problems into the curriculum of the older pupils in our higher secondary schools, is a matter upon which the opinions of teachers are likely to differ, though the experience gained by Mrs. Bryant at the North London Collegiate School for Girls is encouraging to those who believe that such a course, if wisely conducted, would be a help to many of the pupils, and not less to the teacher himself. But that some careful study of these subjects (every care being taken to secure protection for conscience and to meet the needs of different faiths) is desirable as part of the course of a teacher's preparation for his professional duties, and that many teachers already at work would welcome further opportunities of obtaining such instruction, the Committee regard as one of the clearest conclusions which may be drawn from the results of their inquiry. And they venture to express the hope that ere long it may be found possible to extend the period of the professional training of the teacher in order that without risk of over-pressure the present course of preparation may be thus deepened and enlarged.

M. E. SADLER.

UNIVERSITY OF MANCHESTER,
July, 1908.

[1] In the great majority of Day Training Colleges, including those attached to Universities, the students have at present no opportunity of access to voluntary classes for the study of the Bible and other religious literatures or for the study of ethical principles. At the Universities of Birmingham and Manchester, and at the Goldsmiths' College, efforts are being made towards remedying this defect. But the great difficulty lies in the pressure of other studies upon the students' time.

LISTS OF TOPICS

CIRCULATED BY THE EXECUTIVE COMMITTEE TO INDICATE THE SCOPE OF THE INQUIRY.

I. Elementary and Higher Elementary Schools.

Observations, *based on personal experience*, of methods and results of moral instruction and training, in elementary and higher elementary schools, of boys and girls respectively, were invited on the following points, but the list was not intended to be exhaustive:—

A.

(i) The comparative ethical value of different school studies.

(ii) How far, under existing conditions, are systematic moral instruction and training given to the pupils, through the religious lessons or otherwise?

(iii) Do you think that, in addition to the influence exerted on the pupils by the tone of the school, by the organisation of its work and play, and by the personality of the teachers, more should be done to provide systematic moral instruction and training as part of education? If so, should it be,

(*a*) though systematic in plan, almost entirely indirect in method, *e.g.*, given through the teaching of literature and history;

or (*b*) arranged as part of the definite religious teaching of the school;

or (*c*) planned in the form of regular lessons making a graded course of moral instruction on non-theological lines;

or is some combination of these methods the more efficacious?

(iv) How far do the schools succeed in cultivating a sense of civic responsibility and of duty to the State? Have you had experience of direct attempts to teach patriotism?

(v) How far, under present systems of administration, is each school free to develop a corporate life of its own and so to organise its work as to develop among the pupils a sense of personal responsibility?

(vi) Advantages and disadvantages of co-education of boys and girls in elementary and higher elementary schools.

(vii) Do you think that military exercises are a suitable form of school discipline?

(viii) Rewards and punishments.

(ix) How far are the schools at present successful in connecting their work with their pupils' subsequent duties in life?

(x) Do you think it desirable to simplify the present laws of school attendance and to fix 14 as the age up to which every boy and girl should continue to be a full-time scholar at a public elementary or other recognised school?

B.

Present hindrances to the work of the schools in the formation of character, *e.g.*:—

(i) Conditions of home life and social environment.

(ii) Physical condition of the children. Want of medical inspection and medical care. Juvenile smoking.

(iii) Employment out of school hours.

(iv) Size of classes and consequent lack of individual teaching.

(v) Early leaving age.

(vi) Lack of time on the part of the teachers to keep up the connection with former pupils and with the parents of present pupils. Over-pressure of clerical and routine work on Head Teachers and assistants.

(vii) Insufficient connection between the schools and employers of labour.

(viii) Over-centralisation of management of schools.

Practical steps taken to strengthen the moral influences of the schools, *e.g.*:—

(i) Organisation of physical training and school games. Provision of playgrounds by public authorities. Organisation of recreation of school children out of school hours.

(ii) Giving more responsibility to the elder pupils in the maintenance of school discipline.

(iii) Experiments in direct moral instruction.
(iv) Experiments in the teaching of temperance and hygiene.
(v) Reorganisation of the curriculum, *e.g.*, more practical work and manual training; more teaching of history and literature; encouragement of private reading by school libraries and by co-operation between the public libraries and the schools; improvements in school music.
(vi) Encouragement by Education Authorities of originality and initiative in teachers and of experiment in methods.
(vii) Efforts to beautify, externally and internally, buildings devoted to elementary education.
(viii) Organisation of school societies.
(ix) Addresses to pupils by Head Teachers and others.
(x) Encouragement of parents to take more personal interest in the schools, with a view to closer relations between home and school. Teachers' reports to parents as to pupils' progress.
(xi) Organisation of school journeys, visits to places of educational interest, vacation schools, and holiday camps.
(xii) Organisation of old scholars' clubs.

II. Preparatory, Secondary and Higher Schools.

(i) The comparative ethical value of different school studies. Is it desirable that more practical work and manual training should be introduced into the curriculum?
(ii) How far, under existing conditions, are systematic moral instruction and training given to the pupils, through the religious lessons or otherwise?
(iii) Do you think that, in addition to the influence exerted on the pupils by the tone of the school, by the organisation of its work and play, and by the personality of the teachers, more should be done to provide systematic moral instruction and training as a part of education? If so, should it be,
(*a*) though systematic in plan, almost entirely indirect in method, *e.g.*, given through the teaching of literature and history;
or (*b*) arranged as part of the definite religious teaching of the school;
or (*c*) planned in the form of regular lessons making a graded course of moral instruction on non-theological lines;
or is some combination of these methods the more efficacious?
(iv) The importance of continuity of moral training and the danger, from this point of view, of frequent changes of school or of pupils leaving before the completion of the school course.

(v) What special difficulties have teachers to contend with in connection with the home life of their pupils, *e.g.*, luxury; social claims upon the child's time; want of home discipline?

(vi) Relative advantages, from the point of view of moral training, of boarding and day schools for boys and girls respectively.

(vii) How far is it possible to reproduce in connection with day schools the kinds of corporate training which have been developed in boarding schools?

(*a*) The House System.

(*b*) Organisation of school games, and general employment of leisure.

(*c*) School Societies.

(*d*) Self-government among the pupils, and giving responsibility to the elder pupils in the maintenance of school discipline.

(viii) Could more be done, without undue interference with school-work and discipline, to encourage parents to take more personal interest in the schools, with a view to closer relationship between school and home?

(ix) How far do the schools succeed in cultivating a sense of civic responsibility and of duty to the State? Have you had experience of direct attempts to teach patriotism?

(x) What success has attended efforts to interest the elder pupils in social or charitable work, *e.g.*, School Missions; Boys' and Girls' Clubs; Needlework Guilds, etc.?

(xi) How far are the schools at present successful in connecting their work with their pupils' subsequent duties in life, *e.g.*, the training of girls for the duties of home life?

(xii) Do you think that military exercises are a suitable form of school discipline?

(xiii) Rewards and punishments.

(xiv) Advantages and disadvantages of co-education of boys and girls, especially during adolescence.

(xv) Special moral difficulties for boys and girls during school life, more especially in boarding schools.

III. Training Colleges.

(i) What steps are taken in Training Colleges to prepare intending teachers for the work of moral instruction and training in schools? Please mention especially courses in ethics, theoretic or applied.

(ii) What steps are taken by Education Committees to train teachers for this part of their work?

IV. Continuation Schools, Evening Classes, etc.

(i) Is it desirable that, with a view to securing some form of continued education during adolescence, the State should exercise more supervision over the work (1) of boys, (2) of girls, from the time of leaving the public elementary school up to 16 or 17 years of age? If so, what amendments would you propose in the present law as to hours of employment?

(ii) Should steps be taken to make the continuation classes more effective in their training for citizenship,

e.g., by means of (1) compulsory physical training and instruction in hygiene;

(2) instruction in civic duty and in national responsibilities;

(3) closer adjustment of the work of the classes to the needs of the various skilled employments, and closer association of representatives of the employers and trade union in each trade with the education authority in the organisation of the continuation classes;

(4) correlation of the work of boys' and girls' clubs, boys' and girls' brigades, etc., with the work of the continuation classes under the Board of Education.

(iii) Results, on the moral and social side, of the work of the Recreative Evening Classes.

V. Industrial and Reformatory Schools.

(i) How far is the combination of practical and general education effective in the formation of character?

(ii) Is the general side of the education sufficiently developed?

(iii) Does the practical training help the pupils to enter skilled trades afterwards?

(iv) Should more be done to retain connection with the pupils after they leave school? If so, what steps would you recommend?

(v) Does the educational experience gained in Industrial Schools suggest the desirability of a change in the curriculum of some of the ordinary schools?

The second volume of this report (Foreign and Colonial) (published by Messrs. Longmans, Green, and Co., 39 Paternoster Row, London, E.C., crown 8vo, 406 pp., price 5s. net) contains the following chapters. It is published simultaneously with the present volume, but can be purchased separately.

Chapters I.-VI.

Moral Instruction and Training in State and other Schools in France. By

(1) Mr. Harrold Johnson, Secretary of the Moral Instruction League; Member of, and Special Investigator for, the Executive Committee of the Inquiry.

(2) The Rev. Edward Myers, St. Edmund's College, Old Hall, Ware; Special Investigator for the Executive Committee of the Inquiry.

(3) Mr. T. E. Harvey, Christ Church, Oxford, Warden of Toynbee Hall, London; Special Investigator for the Executive Committee of the Inquiry.

(4) Miss Eleanor F. Jourdain, Vice-Principal of St. Hugh's Hall, Oxford; Special Investigator for the Executive Committee of the Inquiry.

(5) Mrs. Reginald Balfour. (Giving a short account of the impressions formed by the late Mr. Reginald Balfour, Special Investigator for the Executive Committee of the Inquiry.)

(6) Mr. B. Dumville.

Chapter VII.

The Conflict of Opinion in Belgium on the Subject of Moral and Religious Teaching in Elementary and Secondary Schools. By Mr. J. H. Yoxall, Secretary of the National Union of Teachers; Member of, and Special Investigator for, the Executive Committee of the Inquiry.

Chapter VIII.

Moral Instruction and Training in Denmark. (With an account of the People's High Schools and of Experiments in Instruction in Sexual Hygiene.) By Miss Henni Forchhammer, Copenhagen; Special Investigator for the Executive Committee of the Inquiry.

Chapter IX.

Moral Instruction and Training in Norway. By Dr. Otto Anderssen, Higher State Training College, Christiania; Special Investigator for the Executive Committee of the Inquiry.

Chapter X.

An Educational Democracy. Moral Instruction and Training in the Schools of Switzerland. By Mr. Gustav Spiller, General Secretary of the International Union of Ethical Societies and of the International Moral Education Congress; Special Investigator for the Executive Committee of the Inquiry.

CHAPTER XI.

Moral Influence in Swiss Schools for Girls. By Miss Montgomery, Member of the Exeter Education Committee, and Special Investigator for the Executive Committee of the Inquiry.

CHAPTERS XII. AND XIII.

Moral Instruction and Training in Germany. By

(1) Mr. Gustav Spiller.
(2) Miss Montgomery.

CHAPTER XIV.

Moral Instruction and Training in the Ethical Culture Schools of the City of New York. By Mr. Percival Chubb.

CHAPTER XV.

Moral Training in the State Normal School, Hyannis, Mass., U.S.A. By Principal Baldwin.

CHAPTER XVI.

Democracy in American School Government. By Dr. Jesse Burke.

CHAPTER XVII.

Moral Instruction and Training in the Schools of Canada. By Mr. A. H. Mackay, Superintendent of Education, Nova Scotia; Special Investigator for the Executive Committee of the Inquiry.

CHAPTER XVIII.

Moral Instruction and Training in the Public Schools of New South Wales. By Mr. Alexander Mackie, Principal of the Training College, Sydney, N.S.W.

CHAPTER XIX.

Moral Instruction and Training in the Preparatory, Secondary and Higher Schools of Victoria. By Mr. L. A. Adamson, Headmaster of Wesley College, Melbourne.

CHAPTER XX.

Religious and Moral Instruction in the Schools of West Australia. By Mr. Cyril Jackson, Chairman of the Education Committee of the London County Council; formerly Inspector-General of Schools and Permanent Head of the Education Department of West Australia.

CHAPTERS XXI. AND XXII.

Moral Instruction and Training in the Schools of New Zealand. By

(1) Mr. G. H. Hogben, Chief Inspector of Schools, New Zealand.
(2) The Rev. A. C. Hoggins.

CHAPTERS XXIII. AND XXIV.

Moral Instruction and Training in the Schools of Japan. By

(1) Baron Kikuchi, formerly Japanese Minister of Education.
(2) Mr. K. Yoshida, Higher Normal School, Tokio.

The volume also contains an index and a short bibliography.

I.

THE ROOTS OF THE PROBLEM.

CHAPTER I.

THE PROBLEM OF MORAL INSTRUCTION.

By Dr. RUDOLPH EUCKEN,
Professor of Philosophy in the University of Jena.

(Translated by A. E. TWENTYMAN and M. E. SADLER.)

THE fact that the definition of morality is in itself one of the most difficult of all problems, and one in regard to which there is the widest divergence of opinion, is not always sufficiently considered in the course of discussions on moral instruction. Were morality nothing more than the mere regulation of social intercourse, nothing more than an external code for the orderly conduct of life, it might not be difficult to dispose the young to its due observance, and with skill and success to break them into obedience to its rules.

If, however, morality is recognised as having a unique authority in shaping life's ideals, it presents to us the appearance of a pathway to a new world and to a new conception of life. It sets before us the apparently impossible task of escaping from the impulses and appetites of our lower nature, while, at the same time, preserving vigour in effort and the power of joy. It leads us to think of the true strength of a good life as something not mechanically determined, but springing from a deep source of moral freedom. Those to whom morality has this meaning trace back the power which makes for good

living to sources in the secret places of the individual soul. Environment and external influence can indeed give help and impulse to good living, but they cannot furnish the most necessary motive power.

If this view of morality be accepted, it follows that limits are set to the sphere of moral instruction. If such instruction wears the mien of coercive authority, it may easily do more harm than good. If it relies too much on didactic disquisition, it may weary the pupil and dull the early freshness of his moral sense. On one point hinges its success: the pupil must be made to realise, so far as his natural disposition allows, the new world which is revealed through moral action. On the reality of that world he must be brought to rely. Its supreme importance he must be helped to realise. Its claims he must be inspired to revere and to love.

This new world the pupil must learn to think of as transcending the influence of mere caprice; as demanding from us willing obedience and self-sacrifice; as being nearer than hands and feet; and as that which alone can give real significance and true happiness to human life. Towards this high aim, training and instruction must work together. How the most diverse branches of the course of study can bear part in kindling and strengthening moral conviction has often been admirably shown. The more that a study is concerned with human life and progress, the more direct may be its moral influence. In this connection, therefore, the teaching of history is of especial significance. But, in teaching it, we must not attempt to prove that in human history everything has gone smoothly forward in accordance with the dictates of morality; that Good is always victorious; that Evil is always overcome. Such a view would soon be refuted by the riper experience of our pupils. Our aim must rather be to show that moral principle has proved itself a force superior to all the

shocks of outward fortune; and that it has been able to give men assurance of their personal relationship to an unseen order of things.

Long established tradition makes the first beginnings of direct instruction in moral principle the special concern of religion. For this power of religion in education, especially in the training of younger children, it will be hard indeed to find a substitute. Nevertheless, it is much to be desired that, in the upper classes of higher secondary schools, an effort should be made to supplement the religious and moral teaching which has gone before by a philosophical presentment of moral principles as deduced from human needs. What is wanted is not so much a course of formal lectures as a wise use of the opportunities which would present themselves in a course of lessons on great thinkers such as Plato, Epictetus, Shaftesbury and Kant. The need for such a course of instruction in the principles of morals is increased by the fact that doubts concerning the traditional forms of religious teaching lay hold of the minds even of the young.

For the purpose, however, of moral influence, training is much more important than instruction. But here too more will be achieved by indirect methods, and when the teacher pursues his aim with caution and reticence. Nothing, however, compares in importance with the fact that moral aims and moral achievements should be rightly valued in the pupil's home and in the school community in which his education is carried forward. The pupil should always be treated as one who is called to the high task of a good life and to the bearing of responsibility. As Plato and Aristotle urged long ago, the chief thing in education is that the young soul should learn with all its might to love good and to hate evil. The school indeed, within its province, can do much towards attaining this end. But let us never forget that it can only work effec-

tively in moral training when it is supported by the wider influence of the life of the whole community. Nowadays we are far too prone to exaggerate the power of the direct influence of the school.

CHAPTER II.

THE NEED FOR IMPROVED MORAL INSTRUCTION.

By Dr. F. H. Hayward.

I. SCIENTIFIC ASPECTS: EVOLUTION, HEREDITY AND PLASTICITY.

THE present question ultimately resolves itself into the old one of heredity *versus* environment. There is a great mass of floating conviction, opinion or prejudice standing in the way of agreement, and it sometimes takes a scientific or rather a pseudo-scientific form. The following declarations are representative:—

"The vilest abortionist is he who attempts to mould a child's character" (Mr. Bernard Shaw). "Conferring knowledge is not the teacher's business. . . . He has not to put something into the child, but to draw out from him what is in him" (Mr. J. L. Skrine). "It is an error to say that the child's mind can be built up from without and its form and tendency determined by an (artificial) arrangement by another of the ideas it is to assimilate" (Prof. Welton). All these quotations state or imply the impossibility of "character building".

The question was considered by Herbart in 1804 when he asked whether a child "brought with him into the world his future shape or not"; and he expressly distinguished between physical qualities (undoubtedly inherited) and mental and moral ones. He rejected the "plant" metaphor as implying an affirmative answer to the above, and preferred to say that man's mental and

moral life was rooted entirely in presentations or ideas (Vorstellungen). "He wills only presentations and knows only presentations." Thus, education must probably consist mainly in the supplying of presentations. Education and environment appear in this way as more powerful than "heredity"—the latter term, indeed, standing for something less and less intelligible the more it is studied.

Powerful support to the side of heredity is nevertheless given by Mr. Galton and Prof. Karl Pearson. The former, for example, considers that gentleness, conscientiousness, etc., have largely been "weeded out" of the human race by mediæval celibacy and persecutions; "prudence" is being weeded out to-day by the higher birth rate existent among the "improvident" than among the "provident". Prof. Pearson claims to have shown statistically that mental and moral qualities are inherited in just the same degree as physical, and asks why we should demand a "special evolution" of man's mental and moral side.

Many sociologists, on the other hand, are coming to Herbart's view that the moral life is "rooted in presentations". Thus Dr. Archdall Reid (following Buckle and others) asserts that national characteristics are the results of "social heredity," *i.e.*, of an ethical tradition or environment handed down from one generation to another. A Chinaman brought up from the first in England would have all the qualities of an Englishman; a savage in the same circumstances would also become an Englishman, except for a certain (problematic) difference of temperament, especially at adolescence. Dr. Reid calls attention to the rapid changes of civilisation, morality and religion, to which universal history testifies. These are unintelligible on the supposition that they are determined by heredity.

But this view implies that heredity has little or no

significance in moral and, to a less extent, intellectual matters.

This view is being increasingly held by evolutionists. They admit that an element of "moral selection" may have been the beginning of social life in the human race—unsocial tribes being killed off in the struggle for existence. But they regard as the chief factor in man's ascent from the brute his increasing brain capacity—consequently his increasing power of memory—in other words, the increasing power of his ideas over his instincts. The last factor, instincts, became less and less important and definite in man; many of them are now highly dirigible, and others have almost ceased to hold any place in his nature. In short, man differs from the brute in his plasticity, modifiability, educability; and this is pre-eminently so with regard to moral matters. A "special evolution" seems indeed to have taken place. Man is "Nature's Insurgent Son".

Mr. Galton and Prof. Pearson's explanations are thus open to the gravest doubt. Qualities like gentleness, conscientiousness, prudence, are the results of ideas, ideals, standards; and these last are the results of social traditions and of education. Man's brain at birth is pre-eminently plastic, vacuous, hungry, and consequently educable. This point once admitted, the whole series of concepts represented by the above quotations (Mr. Bernard Shaw, etc.) appear false, or at the least extremely misleading. The main purpose of education will be to introduce the child to the knowledge (moral and other) accumulated by the human race. This sociological doctrine links on exactly with the Herbartian doctrine of "apperception," with recent demands for moral instruction, and with the whole Church tradition.

II. DIRECT MORAL INSTRUCTION—PREJUDICES AND OBJECTIONS.

The objections to direct moral instruction seem to spring from several distinct sources, among which may be specified:—

(1) A mistaken identification of direct moral instruction with certain dull and unpedagogical methods dating from the eighteenth century—a time before modern educational science had arisen.

(2) A second cause for the prejudice against direct moral instruction is a widespread and almost morbid fear of sanctioning anything suggestive of "priggishness".

(3) A third cause is a lack of clear views upon the relative functions of Instruction and Training. The confusion between these two agencies is inveterate and almost universal. A school may give first-rate *training*, and yet, as a distinguished writer on the great public schools asserts is often the case, the boys may remain "morally colour-blind," owing to the distrust of actual instruction that prevails in many educational circles.

(4) A fourth objection is pseudo-scientific, and based on certain broad but somewhat misinterpreted results of "child study". The view is that the conscious moral life only begins at about sixteen years of age, a view which seems contrary to every one's experience of children and remembrances of himself, and represents rather an important tendency than what actually happens in modern conditions.

(1) With regard to the first objection, probably traceable to chapter xxxi. of Dickens's *Old Curiosity Shop* and to similar works, and based on the supposition that direct moral instruction is dull, prosy, eighteenth-century and uneducational, I would point out that no teachers who have ever voluntarily taken up the subject seem to have found it "dull" to their pupils. That the pupils "like it"

is the invariable report, and the reason obviously is that the simpler problems of conduct are constantly facing children, and come home to their "business and bosoms"; thus, within certain limits it may be said that such problems appeal *specially* to children, the subject-matter being in a measure familiar. But inasmuch as *moral terminology is over-familiar to adults*, they themselves may attribute to these lessons a dullness which they would feel if they were the recipients; over-familiarity is admittedly destructive of "apperceptive interest". No doubt there are dangers in "premature" treatment of moral questions, but a certain prematurity simply *cannot* be avoided amid modern conditions; the problems are before the children's eyes. The passage from "concrete to abstract" is quite as easy in this department of work as in any other.

Again, direct moral instruction, as conceived by its advocates, makes use of copious historical and literary examples; in a sense it is only a form of the teaching of history and literature. As such it is as pedagogical and scientific as any subject in the curriculum. So far as lessons in history, literature and religion can be made to cover moral topics successfully, to that extent other moral lessons are unnecessary. But experience shows that there is a sphere for the latter. The civic side of life, and various decencies and proprieties need special stress. At the same time, only towards the top of the school need the moral instruction be formal and systematic; in the lower classes it would mainly take the form of "stories," the element of reasoning or reflection being kept quite subordinate. There is no need to stimulate the "dear delight in dialectic".

So far as can be observed the method of moral instruction as conceived by Mr. F. J. Gould is exactly similar to the method adopted when the parable of the Good Samaritan was first told.

(2) The second cause mentioned for the prejudice against direct moral instruction may be summed up in the words of Mr. A. C. Benson:—

> Nowadays our horror of priggishness, and even of seriousness, has grown out of all proportion; the command not to be a prig has almost taken its place in the Decalogue.

From the same source spring various interesting phenomena of modern morals; the attempts of people to make themselves out worse than they are, in order to prove that there is nothing of the "strait-laced" in them; the formation of Anti-Puritan leagues, etc. Mr. Pinero in his latest play feels called upon to demonstrate the ingenuousness of his heroine by equipping her with a cigarette case, and many clergymen seem to feel the need of a similar equipment. This morbid horror of "priggishness" is doing much to prevent schools from exerting their legitimate influence on moral conduct. It is probably traceable to the second chapter of Dickens's *Martin Chuzzlewit.*

The very word "moral" sounds objectionable to many people, and some teachers prefer for their lessons the names "character," "conduct," "civic," or some other.

(3) The third cause above specified is the confusion between instruction and training. The latter aims at creating good habits, the former at giving ideas, ideals, moral insight, or "apperception power"; in other words, at clearing up moral ignorance, delusion, thoughtlessness or prejudice. The confusion between instruction and training is the result partly of our lack of an educational science, and partly of such educational science as we possess being dominated by one-sided doctrines which underestimate the power and value of ideas as springs of conduct.

Teachers have been known to say, "We are giving it (moral instruction) all day long," though in point of fact

moral *training* is meant, or perhaps scarcely even that—only school *discipline*, whose value is perhaps far less than commonly supposed. Those who depreciate the value of moral instruction seem to be ignorant of certain important aspects of the psychology of evil. They need to be reminded of Prof. Adams's words:—

> The state of a soul that is ill-supplied with good ideas calls for little comment. Such a soul can hardly be said to be tempted. The soul must be continually choosing among the ideas presented to it, and if the supply of good ideas is inadequate, it must of necessity choose the evil.

The notion that the moral life can be built up almost without instruction has taken the form of the dogma of "formal training," a dogma which is all-powerful in secondary schools and largely influential in primary schools. It assumes that by a course of hard work in any subject the will can be "trained" for *any* other task; that "accuracy" *in general* or "neatness" *in general* can be cultivated by "accuracy" or "neatness" in certain school pursuits, and so on; in short, that the whole moral life can be satisfactorily treated with little or no reference to ideas, ideals or standards. There must be no "preaching," no "moralising," etc. The moral life must grow unconsciously. The main thing is habit.

The best refutation of the dogma is found in chapter v. of Prof. Adams's *Herbartian Psychology*, where it is shown that capacity is rooted in "apperception masses" and does not extend beyond them. Recently some experiments have been performed in America which go to confirm this view statistically. It has been shown that "accuracy" is not transferable from one subject to another; that "neatness" is, similarly, not transferable, or rather that such qualities are not transferable *unless there is more than mere unconscious training;* there must be instruction, or at any rate the express recognition of the

value of this quality or that.[1] The general conclusion is that *habits cannot be generalised* except by means of *ideas*. Thus the dogma of formal training, the dogma which stands in the way of the fuller recognition of moral instruction, is refuted. Training and instruction are both needed, but training is possible for animals and plants, while instruction is distinctively human, and therefore of far greater educational significance. Habits must be cultivated for their own sakes, and not for their alleged training power.

Closely akin to the exaltation of training at the expense of instruction is the depreciation of direct methods in favour of indirect. It may be pointed out that advocates of direct methods are fully in favour of indirect ones also, and regard them as perhaps ultimately the more valuable; but they are convinced that direct methods have a place, at any rate during the present chaotic and unscientific state of the curriculum, in which humanistic subjects like history and literature do not get their fair share of attention.

That there is a power in ideas and even in the much despised "moralisings," seems indicated in a passage from *Hugh Rendal*:—

> The warning had sunk into his mind, as everything said to a boy will, however deaf he may seem.

The opponents of moral instruction have mistaken the boy's apparent "deafness" for a real disease. If it is a disease at all, it is the direct result of our own neglect. Boys will necessarily be "morally colour blind" if we avoid giving them light. Moral insight is not innate.

(4) An attempt has been made to find a scientific basis for opposition to moral instruction, but the attempt is based on a too academic treatment of child life. Teachers

[1] See Bagley's *Educative Process*.

are warned against "prematurely" opening up moral questions, but the fact is ignored that years before the age of sixteen (at which these controversialists sanction moral instruction) children, especially in poor districts, are face to face with problems of gambling, intemperance, thriftlessness and the like. Children catch up wrong ideas fast enough; it is the business of the school to see that they catch up some right ones also. Moreover these views, though no doubt based on certain broadly true aspects of child life, attribute to the child a lack of reflectiveness that is contrary to experience. Long before the age of sixteen children have begun to think about conduct, and even general principles of a certain kind are able to be grasped. No doubt child study is right in urging that altruistic sentiments receive their richest development after adolescence, the time when the call of the race is heard; but there is a sphere for reason and reflection long before then; and indeed the concrete examples of conduct that are everywhere around children stimulate nascent reflection, whether we approve of such stimulus or not. These views[1] may represent a truly scientific pedagogy as applied to middle-class schools in Utopia; but as applied to modern schools, especially in poor districts, they are doctrinaire, contrary to experience and morally mischievous. Indeed one may doubt whether they could be put forward by any one who knew well the lower type of school.

III. REASONS FOR MORAL INSTRUCTION.

(1) The necessity for moral instruction will be obvious to any one who notices the thousand and one acts of impropriety or inconsiderateness—to use no stronger words—performed by his fellow-men, and then asks himself: "Do not many of these acts spring from ignorance, thoughtlessness, prejudice or delusion?" In other words,

[1] Prof. Findlay may be regarded as representing them.

"Is there no element of insight (or moral perception) in good conduct?" The fact that some evil acts spring from weakness of will does not overthrow the other fact that many spring from weakness of a different kind. I have on several occasions asked the above question of eminent educationists, some of them opponents of direct moral instruction, and I have never received a negative answer; still, as already indicated, there is a widespread prejudice against what is called "mere instruction," the objectors failing to realise that if many evils spring from ignorance, thoughtlessness, prejudice or delusion, such evils *can* be removed by instruction, even if other evils remained. Archdeacon Wilson said years ago that in schools "we have too much underestimated the virtue of knowledge," and the recent anonymous writer "Kappa" urges brilliantly, "Let Youth But *Know*". As this depreciation of knowledge prevails in many high educational circles, there is nothing surprising in its prevailing when the problem of moral instruction arises. The underlying fallacy is that the "faculty" of the will is separate from the "faculty" of knowledge or insight and cannot be influenced by it. That consciousness or conscious reflection can work downwards into the developing organism seems largely ignored, not only by the conventional depreciators of knowledge, but by some academic expositors of the results of child study. But take even some ridiculously simple instances of conduct—such as the careless throwing about of orange-peel, or the habit of promiscuous public spitting that prevails among many working-men; if all the scientific students of education in existence said that instruction was useless in such cases they would be wrong. Instruction *does* help to correct moral thoughtlessness. There is more science in the maxim, "Evil is done from want of thought as well as want of heart," than in most of the utterances we hear on this subject.

In the best-known work on child study (Kirkpatrick's) we are told that "formal statements and the discussion of general principles of morality are valuable as giving youths clearer and better standards of action". This is perfectly obvious, and would not need to be mentioned except that it seems so often forgotten.

For the same reason Dr. Stanley Hall, in his *Youth*, recommends "talks" on a list of moral subjects; such talks would be "nothing more nor less than conscience-building". "The higher intuitions . . . are only made definite by such talks." Possibly a solution of the present problem may be found along these lines; the apparent formality of a "lesson" being avoided, and yet all the essential elements of "systematic moral instruction" being preserved in a series of ostensibly spontaneous "talks".

If it be said that we may "see the better and yet follow the worse," and that therefore moral instruction is a feeble agency, the answer is that there is at least considerable doubt (*vide* Plato) whether if we really "saw" (*i.e.*, apperceived) the better we should "follow the worse". The difficulty is to make us "see". But this difficulty will not be removed by avoiding all moral instruction, but by using every resource that the pedagogy of the future can supply in order to give moral insight. Merely "verbal" knowledge may be feeble indeed, as it is not genuine knowledge; the latter is probably indissolubly linked with conduct.

(2) That there is a *primâ facie* case for direct moral instruction seems indicated by various independent attempts to introduce moral instruction on single subjects. I have noted the following attempts during the last few years: Kindness to animals, dangers of gambling (instruction on this subject is recommended in Mr. Rowntree's book), dangers of smoking, value of temperance (many British Colonies have introduced lessons on this

often in connection with hygiene), thrift (suggested by the Charity Organisation Society), courtesy, civics, and lastly patriotism. I would also refer in passing to the fact that many educationists, like the present Headmaster of Eton, have traced some sexual evils to "ignorance," and here again there are proposals of instruction. If these attempts have severally any justification, it is hard to see how the definite recognition of direct moral instruction can be regarded as a retrograde step.

(3) Again, we are not actually going to exclude direct moral instruction by branding it as impossible or unscientific. It is in the schools already, though often in unsystematic form. The Churches are not likely to agree with any "sixteen-year-old" doctrine, even if that doctrine were not founded partly on quicksands. "Duty towards one's neighbour" is in the Catechism. Hence there is a very practical reason for making efforts in the direction of a proper grading and systematising of the subject. At the same time there are reasons for leaving the subject, while in its present transitional stage, to those members of the school staff who have a special interest in it; perhaps the head teacher can here render especially valuable service, though I believe that in the end nearly all teachers will gladly give it and may even derive a reflex benefit from it.

IV. EXPERIMENTS.

I now pass on to actual *experiments* in systematic moral instruction. I would say that there are head teachers of Catholic, Church and Council Schools [I emphasise "Catholic" and "Church" because we have a right to infer that even the most careful religious instruction leaves some moral gaps] who have felt the need for such explicit instruction, and gladly introduced it when its importance was referred to in the Code. But I must content myself with briefly quoting from the evidence of teachers

who introduced this instruction before it was prescribed in the Code at all.

One teacher in a Devonshire country school writes:—

The lessons proved an easy method of winning the interest and co-operation of a class of boys famous in the neighbourhood for their roughness and total lack of discipline. . . . One afternoon I announced that, as a reward for good work, I would treat them to some stories in the morning. When morning came the first good result was seen. Nearly every boy was in his place by nine—a rare occurrence. Throughout the lesson the interest never flagged, and at the end the boys clamoured for more. The results that could be noticed after a few months of moral instruction may be thus summarised:—

(1) A marvellous improvement in the general behaviour and a more cheerful and ready obedience.

(2) Playground "squabbles" less frequent; selfishness and jealousy less to the fore.

(3) A marked improvement in punctuality—boys who had never been known to be early were never found missing from their places at nine.

(4) A keener sense of personal duty and responsibility in each boy, and of his importance in setting an example to others.

(5) A greater appreciation of wholesome literature.

The lessons referred to were mainly based on Mr. Gould's book.

Another teacher writes:—

For more than four years past the writer has given a weekly lesson to a "mixed" class of about forty pupils, whose ages vary from thirteen to fifteen years. . . . That the children are interested in the lessons has been many times forcibly brought home to me. The scholars were once asked on the eve of a holiday what lesson they would like, and the majority voted for a moral lesson. . . . The teaching is wholly for good in its effects on the children. This is unmistakably indicated by the improvement in the "tone" of the class; some outstanding deed of courtesy is often noted as a result. . . . Some of my most treasured possessions are letters written to me by past pupils, and more than one makes mention of the helpfulness of the lesson.

V. DIRECT *VERSUS* INDIRECT MORAL INSTRUCTION.

It is necessary to remark that the demand for "direct, systematic moral instruction" could possibly be satisfied *ultimately* by a scheme of instruction woven into the other subjects. Such a scheme would by many people be called "indirect". Thus the dangers of gambling could be dealt with expressly (though *to appearance* incidentally) in the course of the arithmetic lesson. But such a method is a dream of the future. No curriculum has yet been organised on such a basis; consequently the defence of such a method of "indirect moral instruction" is purely academic. No doubt indirect moral instruction of such a kind would have the advantage of appearing more spontaneous and unprofessional than any other kind, but so long as it scarcely exists, and is scarcely even conceived of, its defence is a matter of superfluity.

On the other hand, if by "indirect moral instruction" is meant any one of the following: (1) the cultivation of many-sided interest, (2) the provision of moral atmosphere, (3) moral training (in good habits), then it is necessary to say that these do not meet the needs of the situation, important though they are. Moral matters are not brought by means of them into the focus of consciousness. The notion that children can "draw morals for themselves" is true if the old and bad type of "moral story" is being employed, for the story is obviously built up around a moral; but that the power of general moral insight grows without the employment of conscious reflection is a false assumption; even adults are notoriously inconsistent and obtuse owing to the non-cultivation of their conscience. Children (and adults) can draw an obvious "moral," but they cannot readily see its wider applications.

VI. MORAL SANCTIONS.

The question of moral "sanctions" remains. Of these there are three commonly recognised: the religious, the social, civic or patriotic, and the personal or prudential. There seems no reason why all these should not be frankly admitted. They are all admitted in the university classroom of the professor of ethics, and there is no reason why they should not be equally admitted in the classroom of the teacher.

CHAPTER III.

THE GROWTH OF MORAL IDEAS IN CHILDREN.[1]

By Prof. J. J. FINDLAY,
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1. AMID all the fluctuations of religious belief and practice, we must still recognise the fact that religious experience and ethical experience lie closely associated in the lives of nine men out of ten. This being so, it is impossible for a practical inquiry into morality in schools to be handled without implicitly touching upon the subject of religious education. Whatever distinction we may make in logic and reason between the two realms which are called "secular" and "religious," we cannot, when faced with the practical problem of moral training, ignore the connection between them. But it is not my present purpose to emphasise this connection. The title of this paper indicates the standpoint from which I desire to offer for the reader's consideration an analysis of my own experience as a teacher.

There are many indications that the general public, as well as the teachers, recognise with increasing clearness of insight that every place of education must be infused with

[1] The substance of this paper was presented at a meeting of the College of Preceptors and parts of it are republished, with slight alterations, from *The Educational Times* of May, 1907. The writer would also refer the reader to a paper in *The Hibbert Journal* for October, 1907, in which he endeavoured to indicate more precisely the stages of development here discussed.

a moral ideal. When the teacher comes face to face with young life in daily intercourse, when he has watched the progress of his scholars from week to week—still more when he has seen them pass beyond the school walls into the duties of life—he cannot but feel the intimacy of the relation between school life and those realms of social, economic and political activity, to which home and school are but the portal. And this feeling is shared in an increasing degree by parents and by the nation at large. Hence, when we discuss the question of moral training, our controversies are in great measure controversies as to methods, not as to the aim which must be kept in view. We are all agreed that the one final purpose of schooling is to help children to become good men and women. What we are not agreed about is the means by which schools can best bear their part in furthering this purpose.

I submit that, in order to arrive at a conclusion as to the wisest methods of moral instruction and training, we should watch the developing life of the pupil from infancy to manhood and learn from that the mode in which he should be handled. We have our enlarged adult experience of a moral universe; but how does that universe present itself to the growing child at different periods of his development? By what stage does the child cease to be a child, and to put away childish things? Are we not too much inclined to give the first place to the experience of the adult, to the thought of the adult, to the cultivated reasoning and the formulated system of things that prevail among grown men and women? Are we not prone to forget the gulf which lies between five and fifteen years of age and again between fifteen and twenty-five?

2. The study of children's life and experience reveals a world of impulse, desire, thought, language from which the world of morals, *as we know morals*, is wholly absent. Right and wrong begin, for every human being, in a

multitude of reactions between inner disposition and outer experience: mother and father, food, toys, pain, sleep—these give the impressions on which a standard of conduct in the slow procession of the years is established. As regards infants, men of science have now confirmed the homely judgments of parents; and Prof. Sully has done a capital service by putting together in scientific form the fruits of his observations in this field. The little ones are not moral or immoral, but display a "disorderly jumble of impulses, each pushing itself upwards in lively contest with the others, some towards what is bad, some towards what is good".

Now, as regards infants up to six years of age, the situation is fairly well recognised. A well-bred child has already learned much that serves as foundation for a virtuous life in self-control, in good taste, in sympathy; but his learning is by suggestion and environment, not by reflection. What, then, of the years after six? It seems to be assumed by many that young boys and girls from seven to thirteen arrive with great rapidity at control of moral judgments pretty nearly on a level with ours. Thus Mr. F. J. Gould tells the children of ten: "When we have this temper which knows where to stop, we are said to be TEMPERATE; we practise TEMPERANCE; we lead a TEMPERATE LIFE".[1] True, he regards these general statements as subordinate to "the dramatic interest of the stories"; but I can see nothing in the mind of boys and girls to warrant me in believing that that can separate the abstract notion of a virtue or a vice from their own personal experience. What they can do after six years of age, especially after eight or nine, when they have got used to reading print, is to repeat and memorise adult language with fidelity, and to give to this a vague meaning

[1] *Children's Book of Moral Lessons*, p. 11.

of their own, which suffices for the artificial purposes superinduced by the teacher.

But their own moral life ranges in another sphere. Even in the years of adolescence they are still, as Arnold of Rugby called them, barbarians; and Stanley Hall, followed by a host of other investigators, has shown us how great is the gulf between the social standards of boys and girls compared with the same beings six years later. And yet the student of children is puzzled; for these children *can* be talked to about right and wrong—about truth, charity, justice, prudence, courage; they certainly think and feel and make comparisons both about the behaviour of themselves and their fellows and about the behaviour of characters in story. Where, then, lies the difference between us and them? The difference lies in the interpretation we and they put upon these language symbols. Our powers of abstraction, of generalisation, are so immeasurably greater than theirs, simply because the interval between child and adult has enabled the latter to acquire a store of experiences which interpret these terms in the wide adult sense.

We are only yet on the threshold of scientific inquiry as to these phases of human development, but in regard to morals we may notice two parallel lines of growth: (1) an intimate, personal experience of behaviour—the warp of my own actions crossed every moment by the weft of others' behaviour around me, and thus creating day by day a new moral self; (2) a growth in powers of abstraction and in the use of the symbols of language by which abstract ideas are imaged, sorted, and raised to higher quality. The second of these is only valid, whether for the practical needs of life or as a step in development, so far as it springs from and returns to the first. And, although individuals differ greatly in precocity as regards development of reflective attention, growth, even in the

most precocious, is always slow, and cannot safely be hastened.

We are beginning to see that in the realm of abstract ideas there is an order of growth: some fields of activity lend themselves to abstract thinking earlier than others. It seems likely that number supplies the first field in which a child is capable of pure conceptual thinking; and when he once begins *con amore* to think in mathematics he may proceed with astonishing rapidity. Grammar comes later, but the same rapidity is witnessed in favourable cases. Now, I venture to assert that ethics, in the widest sense of the word, comes last: that the proper place for formal reflection upon conduct is after sixteen. I have no time in this paper to adduce the full grounds for such a conclusion from among all the literature to which I could refer: I can only select one paper for special mention—an article by the late Prof. Palmer, of Harvard, published in the *Forum* for January, 1893. It offers a most impressive plea for the introduction of ethical instruction into all colleges and universities, and for the rigid exclusion of such teaching at any earlier age.

I shall surely not be misunderstood. I am not urging the exclusion of humanistic teaching, of story or literature, nor the exclusion, in its proper place, of personal influence; but I will not lead children to answer questions on conduct before the questions arise; I will not look for the fruits of reason before experience has grown from bud to flower.

> Oh, if we draw a circle premature,
> Heedless of far gain,
> Greedy for quick returns of profit, sure
> Bad is our bargain!

One further note on the growth of children before adolescence. Abstract thinking upon any field grows out of concrete experience: thus handling, seeing, touching of

things precede quantitative estimates of them. Now, in morals, where the teacher's aim is the creation of an abstract ideal, the scholar's power in idealism depends upon a rich experience not only of good lives existing about him day by day, but upon food for imagination supplied by story. No one disputes this: the entire world, from the dawn of history, has been fed upon good classic story, and for the great bulk of mankind moral ideas are largely identified with the characters of classic story. Thus, to most Christians morality is "to be like Christ": the separation between the abstract ideal and its personification is not made. It needs an adult mind—yes, and an educated adult mind—to think the two apart. Children think of conduct in terms of personality: whatever comfort the New Theology may give to us fathers, our children are barbarians, mediævalists—as you please—unable to appreciate ideals apart from strong personal attachment to higher powers. They may grow out of this stage, upwards or downwards: but there they stand, and so they must be handled.

3. Let us note some of the perils we incur by venturing to be precocious in morals.

(*a*) By putting morals into a compartment, taught once or twice a week, we are repeating the error of the Churches: we shall select specialist teachers for morals, and the teacher of arithmetic and geography will stand on a lower plane. We shall separate morals from the real events of life: it will become one more subject, to be talked about in certain class lessons, and relegated to that conventional region of experience. How fatal to a man's growth in behaviour when he becomes habituated to reflection upon other people's acts without the instant stroke of conviction: "Thou art the man!"

(*b*) This specialisation in morals readily lends itself to risks as regards the moral standard. Thus, I gather that

those who have constructed the syllabus of the Moral Instruction League are not consciously out of sympathy with Christian ethics; but no one can study the topics there presented without feeling that there are grave omissions. And when public authorities set to work to draft moral codes one may be reasonably afraid lest the school should become an engine of party. No one denies that this is the case in Germany and in some American States, and it is significant that the Code of 1906, which introduced moral instruction, lays stress on "love of one's country," but makes no reference to the fifth Commandment. It is natural enough that teachers and inspectors should lay stress on the special virtues that "good" children display at school, but it is not so certain that this distinctive type of moral being is the ideal for the larger world outside.

(*c*) Specialisation is harmful: but precocity is disastrous. If I am right in urging that abstract thinking and discussion, in any field of experience, must be preceded by an abundance of subconscious, multifarious practice in that field, then, in morals above all, we must hold our hand. For behaviour is intimate, hidden within the depth of our personality. If you do succeed in touching the child's personal life, you touch him to the quick. How children instinctively distrust, and even hate, the meddlesome, moral fingering of adults anxious to manage, to control, to play the part of deity to their inferiors! I say quite solemnly to such meddlers: "Take off thy shoes from off thy feet: the place whereon thou standest is holy". Let virtue grow in its own time; leave these quiet waters to their own channel; let reverence and hope have a chance; leave some part of revelation, of insight, to come after you have ceased to expound. If children are to honour either man or God, then both man and God shall wait their time. If parent or teacher, zealous of good works, forces the pace,

one of two things must happen—either the child becomes morbid, and "no part of us is more susceptible of morbidity than the moral sense"; or he becomes case-hardened, and the young man enters on life already *blasé* and indifferent. Mr. Birrell, in 1906, introduced moral instruction into the Code, and exhorted the teachers that "natural moral responsiveness is to be stirred". Now, I distrust this language; I distrust the hands that want to stir my child's inner nature. Experience, all about him, is stirring him every day, and he will respond in his own way if you will forget that you are a moralist and remember that he is a child. Restraint, silence, modesty, example are the better watchwords. Virtue is not learnt by argument until you have come of age to argue, and even then for one Socrates there are a hundred sophists. Rudyard Kipling has written many strange stories and taught us varied lessons: the "Flag of their Country" in *Stalky & Co.*, at any rate, strikes the right note; and in another field of literature E. E. Bowen has immortalised the evil type of teacher in *Arnoldides Chiffers*.

(*d*) Let me emphasise from another point of view the risk of moral decadence when you divorce practice from precept. The psychologists are telling us more and more that behaviour is an affair of habit, and Isaiah said the same: "Wash you, make you clean!" Don't talk about it. Children will not anticipate future disaster, but they can exercise the will within an immediate range of cause and effect. They will save pennies if you tell them to do so, and will be proud of it, whether or no you call the act by the name of Thrift; but moral stories to exalt their obedience into a great virtue will not amuse them, and may make them conceited. You may do worse than that; you may crowd the bairns into unhealthy classrooms, depriving them of fresh air and free play, while you teach them the laws of hygiene and pretty behaviour.

They will forget your lessons, but may remember more than you meant them to do. If a public authority should crowd its labouring class into slums, but prescribe lessons to their children on the science of dirt, what wonder if these children recall in later life some words about those "who devour widows' houses, and for a pretence make long prayers"?

The public anxiety about morals in the school is certainly justified: in the truest sense the school stands for morals and for nothing else; but morals is to be *lived* there—"the kingdom of God is within you". There is no dispute among children as to conscience and the moral standard: the trouble, with teachers and children alike, is not to talk about the good life, but to live it—to keep living it until the right paths become so well worn as to be habitual.

(*e*) We begin to tread on dangerous ground when we refer to teachers' morals: for we are a sensitive profession, and quick to resent criticism. I suppose we may fairly congratulate ourselves that, as a profession, we well represent the standard of our day; we do not, as a rule, become teachers from low motives, and our life among children should help to keep us on a high plane. But we need to maintain our personal ideals steadily before us; and the moral life and influence of a school community are largely a reflex of the life of its teaching staff. Our children soon find us out. A girl, the other day, told me quite naïvely that she was going to take part in an entertainment at her school because it was "a good advertisement," and the teachers hoped to get more pupils if the performance went off well. When we strive for scholarships and attendance prizes, and all the other marks of external success that are pressed upon us by governors and committees, we wipe out the effect of many moral lessons. If the authorities, instead of planning moral

lessons for us, would study how to make it easy for the teacher to pursue a high ideal, our schools would breathe a finer atmosphere. Where are the schools where morals are truly taught? They are not discovered, I fear, by H.M. Inspectors or displayed in reports to the press. But their teachers "have their reward". Such schools and such teachers will instinctively shrink from a parade of moral lessons: they will feel that such external aids are a false light, drawing away the attention of the public, as well as of their scholars, from the realities of moral experience.

It will be seen that much of this argument against the premature introduction of morals is in line with criticism we are accustomed to make about other branches of the school curriculum. We are often told, with pride, that the nineteenth century was the children's century: it gave freedom and leisure for study to children in all ranks of society; it discovered, to an extent undreamt of in earlier epochs, how much the school can do to prepare the child to carry the burden of the coming years. All this is true, and we may rejoice at it; but surely we are beginning to recognise that this picture has its blemishes. The popular mind has come to believe that the school can work wonders. It would appear as if every topic that attracts the adult mind can be transmitted through the school to the lives of children. Every "reformer" in the world of science or society or trade or manufacture or religion during the last century sought to find the counterpart for his enthusiasms in the school curriculum; and this agitation for moral instruction is merely the last of a long series of efforts to "capture" the school for interests that the current generation of adults discover to be of special import.

4. After what I have now put forward, it will be clear that, while I heartily sympathise with the ideals of the

Moral Instruction League's propaganda, I am in thorough opposition to its methods, and regard with great anxiety the success with which this propaganda has been pushed to the front by some education authorities. I oppose these plans not because I am indifferent to morals, but rather because I desire to see the entire life of the school controlled by ethical purpose and serving the ends of the social ideal.

I cannot, in the short space now left, attempt to offer even an outline of principles on which I think this purpose should be, and is being, achieved. Indeed, to do so would be to offer a complete text-book of education. But I think I can show quite definitely wherein I can agree and wherein I disagree with the plan of the Moral Instruction League. Let us note first of all the fundamental distinction which most text-books of education now make between training and teaching. Under the head of Training we include the corporate life of the school society, the personal influence of the teacher, the system of school management —all those factors, in short, which influence the scholar *apart* from lessons. Now as to all these matters the League has little to say: I do not think its leaders desire to depreciate these elements in the growth of the young; but, whatever may be the views of this League, all the best teachers in England have counselled us to attach supreme importance to training, and I for one, looking back upon more than twenty years of close association with the inner life of schools, testify now, as I have done before in other places, that character is formed, in the vast majority of cases, by training—*i.e.*, by the suggestive influence of the school society rather than by the formal processes of teaching.

But leaving all this on one side, what can be said as to the function of teaching? Teaching, although it holds the second place, can certainly be made a great factor in the

formation of character. We who study education, who have sat at the feet of Pestalozzi, Herbart, Froebel, Arnold, Dewey—what else are we doing than endeavouring by study and research to find out how to help children to be virtuous by means of the pursuits of school? If, instead of speaking of moral instruction (*i.e.*, instruction in morals), our friends would preach instruction for morals, then we should have no difference with them. Every lesson is and must be a step in moral experience, and helps the scholar either to be better or worse. For your scholar is behaving all the while. You may take the list of virtues found in the League's programme, and I venture to assert that room for the practice of these will be found in the course of every week during school lessons. Our difficulty as teachers is not in seeking topics for discussion which raise formal morals above the threshold of consciousness, but in discovering at each stage of a child's development such a round of school occupations and studies as shall serve to advance him step by step to higher levels of moral experience. That is the pearl of great price, the hidden treasure, for which all true students of education are in search: and the easy method of the League does not take us far.

5. For this method, when reduced to simple terms, amounts just to this:—

(1) It recognises that children enjoy story-telling, and it advises us to select stories which are worthy of being told —worthy because they help the child to understand, so far as a child can understand, the meaning of human life and its relationships. But here there is nothing new: story, in fact and fiction, has always been a great power in education—more so in the life of adults than in the life of children. Many schools have, however, neglected to give children a fair chance of reading and hearing good literature, and, so far as the League calls attention to this neglect, it does well; the National Home-Reading Union,

however, and Mr. W. T. Stead, with his "Penny Books," have done far more in the last few years. But it is also needful to bear in mind that story-telling, whether of fact or fiction, is stimulant rather than solid food: the practical needs of experience are sterner monitors, both to ourselves and to our children, than romance or song.

(2) It criticises the selection of story which has hitherto been offered to children, and provides new material, partly composed, partly selected, by specialists in moral instruction. Some of these stories are delightful: others are the reverse. I am sure we must admit a debt of gratitude to these writers, so far as they possess literary gifts and contribute story for children which is really adapted to the environment and experience of the child of to-day. It must be admitted that, while the great classical stories of our childhood—the old ones of the Bible and of Homer, the modern ones of Defoe and Bunyan, of Grimm and Andersen—must always hold their place, there is room for a new literature of childhood centering round the homes and lanes which lie about our little ones to-day. Miss Chesterton certainly has gifts of this kind, but I must not delay to attempt any criticism of her work: she is one among many writers, chiefly women, who during the last thirty years have enriched the children's library.

(3) It proposes to plan the telling of stories so as to make a direct appeal to reflection about the terms of moral conduct. Here we come at the root of the matter, and to the one point in which the League offers a new contribution to pedagogy. Much that I have said already will show why I cannot obey their *dictum*, and choose a child's story in this fashion. The method is, in my view, false to the truth of things, false to art. I quite admit that much good literature has been created in response to moral demands. I am no advocate of art for art's sake. Many writers, great and small, have spoken their message to the

world by means of a story; but a literature planned to expound a series of moral categories cannot be true to experience, and, if we adults would resent the employment of such story upon ourselves, we ought to resent it on our children's behalf.

(4) Is there, then, no place for the moral story; no occasion when a teacher can tell such a story? Certainly there is: the example of all great teachers is before us to show us the right way. When the lawyer asked the Master: "Who is my neighbour?" he was told a story in reply. And the place for moral stories to children is analogous: they tend to edification only when they serve to answer a question raised by the child himself. But the method of the League would invert this order. The teacher is bound to help the child to explore the moral world, and he cannot evade his function as a moral guide on the plea that has been here advanced for delay in formal instruction.

I said at the outset that the nation has become inquisitive about the schools and their moral influence. People are asking on every hand, What are the schools really doing to promote the nation's well-being? The success of the League's propaganda is due, I take it, to this awakening of national anxiety: we are being convicted of sin. And although I cannot find salvation in a moral instruction syllabus, I am sincerely thankful that the efforts of the League are helping to stir the waters. What is needed above all is to spread more widely among the English people the belief that the work of the school can mould, for good or evil, the life of the coming generation.

CHAPTER IV.

PRECEPT *VERSUS* EXAMPLE.

By Prof. JOHN ADAMS,
Professor of Education in the University of London.

1. ON the philosophical side the old theory of the immutability of character is falling into disrepute, and on the scientific side the view is now almost universally accepted that acquired characteristics are not necessarily carried forward by heredity. The outlook is accordingly much more hopeful for those who are interested in moral training. A striking confirmation of the newer theories of heredity is to be found in the careful records which the Glasgow Municipal Authorities have kept of some 630 cases of children removed from evil environment when still very young, and sent to the country to be brought up in ordinary families at the expense of the Municipality. Of the 630 children whose career has been kept under close observation for years only twenty-three have gone wrong, yet these children came from the worst possible stock. Evidence[1] to the same effect is given by Dr. Barnardo. It is probably impossible entirely to root out the slums of a city. There seems to be an irreducible surd of immorality inseparably connected with city life. But it is encouraging to be able to believe that no individual child is hopeless if taken in hand soon enough: say any time before the age of five.

[1] See article by Prof. Henry Jones in *The Hibbert Journal* for January, 1906.

2. There is a very general agreement among honest people as to what constitutes practical morality. It is only when the attempt is made to formulate views that difficulties arise. An exact formula is always a source of danger. All determination is negation, and negation in discussion leads to strife, and the formation of opposing schools.

For instance, a good deal of the quarrel about direct and indirect moral instruction results from a too rigid interpretation of the terms. All teaching may be regarded as direct that has for its deliberate aim the producing of a certain moral effect, even supposing there is no exhortation or open moral instruction of which the pupil is conscious. Teachers are too much afraid of undisguised moral instruction. This fear is apparently not confined to secondary teachers, for the adjudicators in a recent competition arranged by the Charity Organisation Society among training college students in London report that the most characteristic feature of the essays submitted on the prescribed subject[1] is the horror all the writers show of anything in the form of direct instruction in thrift. "'The moral teaching must be veiled'; it must be 'insinuated with the greatest care and delicacy'; 'the actual use of the word *thrift* must be avoided if possible'; such are some of the recurrent expressions which show the attitude of the writers. It is ominous to find the teachers of the next generation affirming the impossibility of direct moral instruction."

It is obvious that in all this we have the fear of those "contrariant ideas" that Mr. Keatinge lays so much stress upon in his valuable book on *Suggestion*. As a practical solution of the problem it would seem that most of our moral instruction should be given in that form that

[1] "A scheme for presenting to an Elementary School the subject of Thrift, both from the economic and the moral aspect, with special reference to exercise in composition."

is usually known as indirect, but that a certain proportion of moral instruction may be wisely given in what is ordinarily called the direct form. The essential point of importance is the incidence of consciousness. It is necessary to avoid introducing consciousness at the wrong place. No exact age or stage can be stated as that at which consciousness should be introduced. It has to come in at different stages of advancement, according to the needs of the individual case. The subject of the development of consciousness in relation to moral evaluation is best treated by Herbart in his evolution of the subjective character out of the objective. The exact age at which this evolution takes place cannot be stated exactly. Herbart tells us that it begins in the boy and rapidly develops in the youth.

The tendency to *self-reference* that has so many dangers in connection with the development of character has at least the compensation that it works in the instructor's favour in a moral lesson. Whether he will or no the pupil makes personal applications of stories that come his way. When a tale is told to a pupil with the express purpose of inculcating a moral, there is certainly no harm in the pupil being conscious of the moral, though harm may be done by the teacher giving it undue prominence. "Example is better than precept" is a dangerous half truth. Precept is higher than example, though example is more effective in producing immediate practical results. Precept is necessary to the intelligent application of example.

One danger of direct moral teaching is the inevitable criticism by the teacher of the conduct of the children's parents. After all, those parents are ordinary human beings, and inexperienced teachers frequently do harm by their exaggerated condemnation of certain habits that the children see every day exemplified at home. Naturally the home influence is of fundamental importance in moral

training. So much is this the case that there is a chance of something not far removed from what the psychologists call "divided personality" occurring in the case of children coming from low homes. As to their language, such children are frequently described as bi-lingual, having one language for the home and another for the school. May it not be true that they are also bi-moral, having one code of morals for the school and another for the home? One main aim of the school should be to co-ordinate the two kinds of morality, so that the child's character may be a whole. In ordinary school work we have now realised the dangers of the water-tight compartment system, by which each subject is supposed to stand as independent of all the others. The same danger exists in moral training, though it is not so clearly seen. It is not so important that every person should have the same standard of morality as it is that each person should have a uniform standard of morality. The English, the French and the German standards differ in some respects from each other, and it is sometimes asked whether any evil effects would follow from the teaching of say English children by French or German maids. The problem occurs in a very acute form in South Africa, where the moral effect produced on white children by associating with black servants is greatly disturbing white parents. In such cases there is a real danger of introducing two standards into the moral life of the child. On leaving school, young people are brought under the influence of the morality of the workshop that then begins to function as the complement of the morality of the home. It is therefore of the highest importance that every effort should be made to secure that the workshop morality shall be a continuation of the school morality, rather than a reproduction of the morality of the baser sort of home.

3. With regard to the schoolboy code of honour, it ought

to be neither opposed nor ignored, but utilised. To begin with, it must be known and understood. Whether the master, likes it or not, he has got to deal with it. Mr. Oscar Browning may be right when he accuses Arnold of instituting a system that subordinates the masters to the boys, but the masters who wish to produce a homogeneous development of the moral nature of their boys must build on the conventions already established. The essential conventionality of the schoolboy society may be used as a very powerful weapon for good: though the masters may have to stoop in order to conquer. Many of the restrictions placed by schoolboys on each other are in themselves silly and meaningless, but they may be used wisely, and made an important organon in moral training.

4. The experience of the people of Scotland is that moral training may be very successfully carried out in connection with religious instruction. Where there is no religious difficulty, and no conflict between the school and the home, there is general agreement as to the relation between religion and morality. Some of the *Shorter Catechism* is no doubt quite unintelligible to ordinary children, but a great deal of it, in the hands of capable teachers, forms the best possible material for moral instruction. It will be difficult for the Moral Instruction League to get a better manual for its work than the non-metaphysical parts of the *Shorter Catechism*. The fact that the *Catechism* has the religious sanction has certainly added to its value as a manual of morality. The Bible as such is not infrequently taught in an unreligious spirit, but almost never in an irreligious spirit. Even teachers who have no sympathy with theological dogmas, frequently find that for mere moral purposes the Bible forms an exceptionally good manual, and many of them admit that this is so because of the religious sanction.

The question has been raised whether it is possible to prepare teachers for their work as moral instructors without

the use of religion. This naturally raises the question of the meaning of religion. It is very generally stated that what is at issue is not the kind of religion that is necessary, but whether religion of some sort is necessary. There can be no doubt but that a sincerely religious teacher gains from his religion additional power as a moral instructor, but the question remains whether a philosopher may not get out of his philosophy the same stimulus that the other gets out of his religion. In certain purely secular colleges for the training of teachers the students are taught the psychological principles on which a soul works, and their instructors try to inspire them with the idea of favouring moral development by skilfully guiding the activity of the child. The usual criticism is that teachers thus trained lack the fire that religion gives. But many philosophical teachers are inspired by their philosophy just as others are by religion, in which case it is sometimes objected that their philosophy *is* a religion—and the matter may well be left at that.

Many teachers have the belief that moral instruction can be better conveyed through religious literature than by more or less philosophical analysis, but this obviously comes to little more than a preference for the concrete as opposed to the abstract, and brings us back to the fundamental question of the place of self-consciousness in moral training. For the highest morality we must be conscious of our motives, but for a working morality we have to depend largely upon our paid-up moral capital. By cultivating good moral habits in our pupils, we enable them to be so moral without consciousness of morality that they have leisure to become conscious of moral issues when these require special attention. Most of our morality must be carried on below the threshold of consciousness, but unless we are morally dead we must be able to treat new cases as they arise in the full light of purposive consciousness.

CHAPTER V.

MORAL INSTRUCTION, AS CONVEYED (1) THROUGH SET LESSONS OR (2) THROUGH THE GENERAL COURSE OF STUDY.[1]

By Mr. F. J. GOULD.

MORAL training, as administered under the Code of the English Board of Education (*i.e.*, in the two daily secular sessions of the elementary schools), may be realised through (1) systematic lessons devoted to ethical subjects, such as kindness, duty, social service, etc., or (2) the purposive moral tendency of instruction in literature, history, geography, art, science, etc. The brief remarks which follow are based upon my experience in moral instruction classes, and upon the general impressions gathered up during my work as an elementary school teacher from 1871 to 1896.

1. The systematic method is often referred to as the Direct. It might also be called the Schematic. Its essence consists in the endeavour, by means of the presentation of concrete examples of conduct, and conversational analysis of motives and consequences, to enlighten and strengthen the child's judgment. The association with feeling and

[1] During the past fifteen years I have given lessons in Ethical Sunday Schools, and criticism lessons of the same general character before audiences of teachers and others; and I have printed some hundreds of lessons in book or newspaper form. The basis adopted was that of the Moral Instruction League, namely, the treatment of the ethical factor as the supreme aim, and through methods that would either be approved as adequate by parents of various beliefs or approved so far as they went. Such teaching covers ground generally agreed upon, and avoids theological sanctions which do not command agreement.

imagination is indispensable in sound instruction, but the distinctive aim of the schematic lessons is to discipline thought. Hence this method may be regarded as the *logic* of moral education. The term *logic* will not necessarily imply formal conclusions such as might be indicated on blackboards. To the skilled teacher there is a logic of feeling and images as well as of verbal statements. In younger children the feelings may be aroused in orderly development by carefully selected stories and poems, etc., and by images in the shape of typical heroes in religious and general history; and only from about the age of ten need logical verbal statements take a regular place in the lessons. The teacher should be left free to choose illustrations from Biblical and other sacred literatures, history, biography, poetry, art, classical legends, folk-lore, science and personal experience. Nor (in my opinion) would it at all conflict with a State teacher's duty if he unobtrusively allowed the children to see on what religious or social sanction he rested his own moral ideas and practice. The sanctions of teachers differ, but to appreciate the loyalty of any teacher to a cherished ideal is itself a moral lesson of high value to the children. A marked feature of the logical instruction would be courses of consecutive lessons on definite subjects, *e.g.*, kindness or justice, treated in a series of applications to personal conduct, and the wider spheres of national and international relations, just as "periods" are taken in history, or "regions" in geography. The suggestion is not, of course, that any one year of school life should be monopolised by one subject, but that in each year the salient themes of kindness, veracity, self-control, etc., be dealt with in sets of lessons developed methodically, and that next year a similar series might be repeated on a higher level of thought and with greater complexity of character. The staple material of the instruction will be examples and incidents dramatically

presented. A lesson may consist of one story or several, but in any case there must be a definite moral end in the teacher's mind. In the instruction of elder scholars the end should be rendered explicit. All capable teachers, without exception, should be expected to show proficiency in the art of vivid narration. That is already called for in the ordinary system of Biblical instruction. For the purpose of schematic teaching no text-book should be placed in the children's hands. The personal enthusiasm of the teacher should suffice to impart lucidity and interest. Speaking from long experience, I can say that "direct" moral instruction, treated by means of parable, story and poetry, is more calculated to rouse the attention and impress the imagination than any other subject that appeals to the children's feeling and intelligence. And the mere fact of dealing with the subject in class is itself a striking reminder that conduct is a matter of common interest and social importance.

2. The indirect or incidental method conveys moral impressions through the ethical use of literature, history, geography, etc., without explicit logical analysis. Geography should associate countries with religious movements, the biographies of patriots, and the heroes of art, industry, social reform, etc., and form a sympathetic acquaintance (if only rudimentary) with native literature, manners and customs. History should embrace records of heroism, philanthropy and the characteristic poetry, art and industrial life of each period. Art should make its appeal through as beautiful a school environment as local conditions allow. It should be represented in copies of masterpieces of painting and sculpture. Music should be associated with sound moral sentiment expressed in good literary form. The practice of dramatic art, either in dialogues from standard authors or in the acting of school plays, should both serve as a vehicle of noble ideas

and as a means of teaching co-operation in beautiful and recreative effects. Reading is in the first instance an instrument of self-improvement, and for that purpose we need books written in easier diction than that now in vogue, in order that the mind may follow ideas rather than words—a habit which would make for larger sincerity. The much-neglected art of elocution should be encouraged, with a view to reading aloud in the family circle, or at the bedside of a sick friend, or in social entertainment or conference. Poetry should be presented through the great masters, Homer, Dante, Shakespeare, Goethe, etc., the teacher narrating the stories which provide the poetic groundwork. The learning of lines by heart should be left more to the free choice of the children, and in any case should occupy a subordinate place to the imaginative treatment of the general theme. Arithmetic, on the practical side, should be revolutionised, so as to concentrate interest on domestic economy, industrial finance, municipal and national budgets and statistics, straightforwardness in commercial finance, and general utility of application to daily labour. On the logical side it should be developed as an aid to accurate and honest thinking in the spheres of personal conduct and social relations. Geometry is often recommended as a help to exact reasoning, but both geometry and certain forms of arithmetic, as well as the elementary forms of science, should be considered as parts of a system of logic directed to social ends; that is to say, they should inculcate intelligent obedience to the laws of thought and respect for facts and rational inferences, this attitude in turn assisting the general spirit of service towards the social world. Games are increasingly employed as helps to the discipline of energy and to the creation of a spirit of fair-play. They are still inadequately utilised as occasions for the exercise of thoughtful consideration, and, for this purpose, the quieter types

of games offer a field that should not be overlooked. Indoor and dramatic recreations have their ethical elements as well as the boisterously competitive sports of the open air. School journeys to places of educational interest should be systematically encouraged as an aid to the historic sense, and the sentiment of civic solidarity should be cultivated by visits to institutions of public business, pleasure and mercy (hospitals, museums, town halls, etc.).

CHAPTER VI.

MORAL EDUCATION IN GENERAL, AND ESPECIALLY THE USES OF MORAL INSTRUCTION.

By Mrs. BRYANT, D.Sc.,
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MORAL education I understand to be the sum of the dealings which we have with others for the development of good character in them. It is obvious that this process, or its effects, cannot be the same in every case, since the natural basis from which development takes place—the genetic character—differs a good deal in different persons. Thus the educator treating all alike may powerfully affect some and have even a negative influence on others. The effect of the process, moreover, is relative to the personality of the educator as well as to that of the person educated; so that, in more ways than one, moral education is a process the operations of which defy exactitude of observation. But results on the average, that is, on the large scale, can be appraised, and we have some intimate knowledge of the subject from introspective experience of ourselves.

It is impossible to doubt that much can be done by moral education. Its limits lie first in the limits of the natural individual capacity, and secondly in the limitation of our educational wisdom and skill. In various ways natural defects limit development, as, for example, coldness of temper, lassitude of will, dulness of imagination, slowness of intelligence. Excess of self-consciousness,

overbearing self-will, inordinate love of pleasure, too, are natural traits apt to hinder moral growth.

It is necessary to note in general this variety in the problem. I do not think it wise, however, to burden ourselves greatly with the thought of it in the midst of our labours. By doing so we may be tempted to err against the cardinal principle of due autonomy in development. Growth—especially spiritual growth—is a secret thing. The educator should not seek either to know or to regulate it altogether. Each person grows of himself towards his moral height, as the climber seeks to scale the cliff, by planting his own spiritual limbs in his own way on such holds as the rock of circumstances offers him. Even his defects may be the means by which he reaches towards the summit, as when, by the curbing of a hot temper or other excess, a child gains for himself at once the moderation which is virtue and the habit of self-control.

It is not necessary to probe the secrets of the child's individual nature in order to further his moral growth. Indeed, it is often dangerous, so liable are we to mistakes. And, apart from that, it is for the most part desirable in moral influence that the stimulative should take the lead of the corrective function. It is better to assume at the outset in each individual the normal human nature conceived as moving towards its best, and to reserve our special study of character for cases where special conduct demands it, giving then of our best thought to find a cure. "They that are whole"—even in this lowly inner sense of the ordinary child—"need not a physician, but they that are sick." In moral life there is a real danger that sickness may be induced by the educator's imagination of it.

This is not meant to deny—does not deny—the reality of moral education. The educator should not seek to be expert physician to every one, but none the less is he necessary as director of moral hygiene. He has to see to

the control and supply of circumstance so that all may have adequate means for moral growth. Many children are starved both at home or in school for lack of such means.

An ordinary child, normally healthy and mentally sound, will, if we consider him, leave us not long in doubt as to the kind of moral opportunities he requires. By all children more or less the same signs are shown.

1. His nature springs to act and feel with associates—to be part of a We and typical of the whole. This tendency, to be sure, misleads him at times, resulting in the crass conventionality of the British schoolboy, as well as in the excellences which are his more durable characteristics. All depends indeed on the noble and catholic nature of the We, and perhaps it is to the advantage of the British schoolgirl that in her sense of the use of the first person plural she generally includes with so much heartiness the mistresses, senior and junior, of her school. The We should have all the dashing vitality of youth, the steady wisdom and courage of maturity, dissolved in the genial sympathy of that kindly human nature which is a thing apart from age and toned to vivid interest in the highest human issues.

But a very imperfect We is better far than none. To substitute We for I is a gain in moral capacity even if not in actual morality. And all experience of school life shows how natural it is and how delightful to the average child to live the corporate life and grow by means of it.

Two extreme cases have forced themselves on my attention. The child of abounding self-will, assertive, egoistic, finds in the life of the great school a field for his energies that at once sobers and stimulates him. He finds also a force strong enough, if wise enough, to lead him in a glad contented service, free because willing and very happy. On the other hand, I have seen wonderful effects of happy stimulus in the backward and insignificant; the unattrac-

tive girl, for instance, of small brain capacity, for whom there is no prospect of an interesting life merely on her own account. Such a one finds a new sphere full of interest in all the eager life of the community about her. To her the We is so full of joy that the poverty of the I drops out of sight.

2. The second point to note is the child's readiness to respond to claims of service made upon him. All living beings adapt themselves to circumstances. Human society with its demands on individuals is a principal source of the circumstances to which they adapt themselves. Add some kindly feeling and a little faith in the general good intentions of the society that makes claims, and the sense of duty begins to emerge. To inanimate nature we learn that we *must* adapt ourselves, and this is discipline. The hard outside world that knows us not, nor cares, is ready also with such discipline. Thus, as the phrase goes, a boy is knocked into shape. But in his own world of associates, the home, the school, the child adapts himself in a more intimate sense to the social demands. By sympathy and reason—obscure no doubt and incomplete—he more or less identifies his will with their source; thus he moves because he thinks he *ought*, not merely because he knows he *must*. This is duty. It includes discipline and transfigures it; it implies a reasonableness the borders of which are enlarged by faith.

Duty is one of the most natural things in the world to a child, and the more so the greater his vitality. Each life should have its duty, claims slight enough but steady, developing from the first with the development of intelligence. And herein it is true that the children of the poor are often more blessed than the children of the rich. Apart from theories of education, the poor mother employs her little ones to take care of each other and to help her in the home. Duties are scattered thick round the path

of the very babes in Southwark, while the nurseries and schoolrooms in Belgravia are garnished with pleasures instead—aye—and the nurseries in Camden Town and Clapham hardly less.

Be that as it may, duty is as necessary to the wholesome healthy life of the school as it is to the healthy development of the child. Also it is as natural as in the peasant mother's home. With large numbers there must be order, otherwise there can be neither ease nor freedom. "How do you like your new mistress?" said a little girl, "can she keep order?" This is the children's point of view. Now order brings on the scene a host of little duties well defined and not dependent on anybody's personal desire. They are demands made by the community for the common weal, and their appeal to the motives of good manners and consideration for others should be transparent in them. Herein lies a powerful though simple means of moral training. The life of a school should have written all over it the demand for such attention to business, such order in the production of work, such behaviour in class, such punctuality, regularity and diligence as shall conduce in the highest degree to personal effectiveness and to the economy of other people's annoyances—in brief, to good manners all round.

It will be obvious that all this is by no means without relevance to the development of the great virtues, justice, mercy and truth. If the community be well ordered and the life be lived in faithfulness to it, there will be no lack of practice in justice, practice in mercy, practice in courage, self-denial and truth. In the ordinary routine of school life there is abundant opportunity of walking in or wandering from the way. Faithfulness in little things is at once the secret of happy social order and of righteous personal life.

As a means to moral growth, I attach therefore the

greatest importance to the careful *ordering* of the school community. It is indeed impossible to separate this ordering, which is the school of the duty sense, from the cultivation of that high-toned associate spirit by which duty is dissolved into the liberty of goodwill.

3. Nevertheless, there is a third, and for those who would travel farthest, a more excellent way. The child, even more than the man perhaps, is capable of profound interest in his own individual scheme of life and in his own individual character. In some, this interest seems to awaken spontaneously, in others it is difficult to rouse; probably this difference is connected with differences in degree of self-consciousness. Some children too are more interested in their scheme of life, some in their type of character. All early tales of heroic romance testify to the primitiveness of these interests, and the love of the young for heroic romance bears witness to their wholesome primitiveness in this respect. Children, young children, like the man of the bardic age, are immensely interested in prospects of prowess and heroism for themselves, and the more so the more individualistic they are.

It is essential for good education that they should find opportunities of development corresponding to this trait. In other words, they should have stimulus and material for building up the *ideal* of a life-career and the *ideal* of a personal character. Indeed, if we think of it, we see that the moulding of character by association and discipline implies, and in a sense depends on, the development *pari passu* of such an ideal more or less clearly held to view. The child of idealistic turn will see to it himself that the vision is clear, be it an adequate vision or not; but probably the born idealists are a minority, especially in this realistic country during this realistic age. The difference between realist and idealist is vital. The realist tends to be content with the idea of

life-career and character which is obvious in the facts of life as he sees it around him. His intelligence moves in and round the concrete reality and is slow to reach towards the general and abstract. Thus conventional standards and obvious materialistic aims not only appeal to him as to all, but are apt to absorb him—position in society, a balance at the bank, a good name, a respectable record. The idealist, on the other hand, instinctively directs himself, with a movement of intelligence, passionate because whole, to the old inquiry about the highest good of man, the best kind of life, the best kind of person. His greater intensity of self-consciousness makes him, as a matter of course, continuously aware that a man's life is, on the one hand, what goes on in his own mind, and on the other hand, what is expressed in his action on the world. Probably the born idealist, the person, that is, who would be an idealist under any circumstances, is somewhat rare. Interest in the abstract and a vivid self-consciousness appear to be the predisposing causes. These both imply, no doubt, that unity and catholicity of intelligence which, if ability is considerable, make the philosophic cast of mind, and which predispose to the temperament impassioned and self-controlled. But it cannot be doubted that there are many who may be educated to a considerable development of the idealising strain; and indeed I doubt that there are many young persons so crassly realistic in natural bent as to be incapable of idealistic impulses at least occasionally. These impulses it is the business of the school, by means direct and indirect, to foster.

To this end there is a place for definite moral instruction in the curriculum of the school. That this is *best* supplied by systematic courses of ethical teaching throughout, I do not however admit. Neither in ethics nor in religion—I deprecate the distinction which I believe to be an unreal one—is it by the way of creeds and formularies that true

progress is made. Neither in ethics nor in religion, nor in any other subject of study is it so: but when the principle that development must be from within is, in a matter of vital moment, set at nought, the error is the greater as the consequences matter the more. Moral teaching also has this peculiarity. It concerns the child's own life, his own personality. He is thus peculiarly interested in it as a whole, and more or less disposed to join thought on it at any point to which, as occasion offers, attention is drawn. Given a real deed of courage, fairness, self-sacrifice in his neighbourhood, and his mind springs out to it, to ponder it and find in it the intimations of many-sided virtue that it contains. In other words, the teacher has a first-rate opportunity to bring about a genuine exercise of moral insight piercing to the core of moral life. Or given a deed of thoughtless mischief carrying in its train indefinite consequences of trouble to other people, and there is a text for study of the central truth that sin is always a cause of trouble—actual evil or the arrest of good—effects which some one must suffer unless some one by labour undoes the effects.

Actual examples of course do not always occur in the neighbourhood as wanted. But in a sense it is an occasion when a point of morals comes up as a centre of interest in the teacher's mind. Still better is it when the direction of interest comes from some member of the school or class. It is a good way and very helpful to encourage suggestions as to subject-matter from individuals. If these are quite spontaneous, so much the better. Encouragement for more suggestions is best given by acting on each suggestion as it is received. Again the lessons in literature and history supply delightful opportunities, and the choice of literature, for the young children especially, should have this aim in view. All real early literature, with the dew of primitive human sentiment upon

it, is deeply tinged by idealist hues. Heroic romance in prose or verse is the best kind of literature for the little child. We are only too apt to forget as we grow older how much we were influenced in childhood by the heroes of ancient story, Hebrew, Greek, Roman, or of our own wild West, the Teuton and the Celt.

It is the unity of the subject and its universal interest that make it possible to be scientific in its treatment and yet subordinate the logical to the psychological order. Wherever we begin to dig we strike through to the first principles of worthy human life, the pure soul God-like, set upon its aim, and that aim the Service of Man. In little things and big things alike we find the indications of the Way—the way of righteous life, the way of human love, the way of wisdom striving to see the path ahead.

My inclination, therefore, is to prefer an apparently unsystematic treatment in the early stages, though I am quite prepared to approve of system even for infants in the hands of a skilful teacher with a strong preference that way. In any case, *there should be system in the teacher's mind*, and the natural effect of his teaching should be towards a system of life and character in the learner's purpose. Also it is to my mind very desirable that in the senior class or classes of a secondary school a systematic course of ethics should be taken. I have made three experiments of this kind. They were in the Upper Fifth Form with girls from sixteen to eighteen, generally matriculated students of the University of London.

1. A study of Aristotle's ethics (in translation) sometimes combined with and sometimes exchanged for Plato's *Republic*, with some reference to their predecessors and successors in each case.

2. A course of ethics from the modern point of view treated in my own way. The syllabus of one such course is given at the end of this paper.

3. A study of Christian ethics as taught in the Gospels. I call this "The Teaching of Christ on Life and Conduct," and the object is to present this teaching with extracts from the Gospel records so as to show the unity of the idea of morality, or life in practice, as taught by Christ, and its closely woven development in a consistent scheme of life.

I venture to summarise in my own words below:—

In the forefront stand the two high lessons of all morality: (1) Righteousness as an unconditional claim to be accepted with whole-hearted and unwavering loyalty, and (2) the Service of Man as the object of duty, the natural aim of the righteous man who sees all others with kindly eyes as brethren. In the exquisite parable of the spiritual Sonship of man and the natural Fatherhood of God, these lessons are taught with unique effectiveness and the connection between them is made as manifest to the plain man's feeling as to the wise man's thought. The infinite nature of virtue and of duty are implied in their conception as ideals of the Divine. Thus faithfulness to them implies in the finite being humility, repentance and faith. Meanwhile charity, the mother virtue, looms up greatest of all, limitless in its depths of human tenderness, making man at one with God by kinship with all men. "If a man love not his brother whom he hath seen, how shall he love God whom he hath not seen."

I have stated these three attempts in the order of occurrence. I believe they were all more or less successful in arousing interest. As between the two types of treatment—the philosophical and the religious—I do not think either can be omitted from a thorough course of moral education. To some minds it is for their moral awakening essential that they should understand in its abstraction as a purely human fact, apart from all questions of God and His Universe, the analysis and significance of the moral ideal. The *logical* order of thought no doubt is from the analysis of ethics to the conception of religion. Man seeks in religion a consistent explanation of the moral nature which scientific analysis shows to exist. Others

less intellectual perhaps, but whole-natured and strong, spring first to see the moral ideal shining in their thought of it as God's revelation to each man of his high destiny to be God's co-worker in realising that high destiny for all. I believe it is right, therefore, to give both opportunities. One will realise religion in the ultimate considerations of ethics, another will realise ethics in the deep human sources of religion; both will profit by the study of the ideal from different points of view.

As regards the treatment of ethics from the teaching of Christ, two causes of difficulty should be noticed. Of both I have had unmistakable experience. One is the extraordinary ignorance of Christianity, the biblical literature and all ideas of religion, in which *some* young people—not only those who are the children of convinced agnostics—are brought up. The effect goes much deeper than ignorance; it amounts sometimes to positive incapacity for the handling of the moral ideals in the familiar Christian terms. The theological reference, at least in any real sense, is entirely strange to them, and there is a corresponding strangeness in the conception of the moral ideal as one whole and of unlimited extent. The conception of course is in its nature difficult, but the child of Christian education takes hold of it, because his nature as a whole is toned to an implicit sense of God as present, powerful and good far beyond the limits that he can conceive.

The school, I think, should count on a certain amount of this kind of ignorance and meet it when allowed by an adequate provision of Christian teaching. This should be of a simple non-sectarian kind adapted to the growing mind, such as can best be derived from the study of the Scriptures conducted in an earnest and also in an honest and scholarly spirit. When this Christian teaching is not allowed in school, and there is no substitute provided in the home, the importance of the lessons on pure ethics

becomes very great. It is wise in such cases to encourage for senior students further study leading to the formation of a sound conception of ethics scientifically. Plato, Aristotle and the rest do well on our library shelf to flank at need the Bible on our study table, but if the Bible is not even on the shelf, we had better put the philosophers on the table.

The other difficulty is at its height with the members of the class who have had much unintelligent hearing of Bible lessons, read in Church and perhaps recited unintelligently in school and Sunday school. Here we have to contend not only with unintelligence and the strange crop of crude ideas arising therefrom—since the child's mind forms some ideas in such case when not quite inattentive—but also with the deadly habit of the unintelligent handling of Scripture. The better the memory is, the more industrious the so-called study, the stronger the habit. Vigorous effort or unusual mental vitality are required for the *real* study of a book with which we are conventionally, that is, unintelligently familiar, unless indeed we can approach it afresh with a new strong interest or from some independent point of view. When the harm has been done this new approach is the remedy. The better way is to secure throughout the school life of the children of England, and chiefly in the schools, a *thoroughly intelligent* study of the Scriptures, slight it may be and with many omissions, but as far as it goes intelligent and with a view of the whole. What could not be made of such a study—a real study of the Bible as a real part of the records and literature of the human race, dealing indeed with an amazing series of events and with high verities of eternal import, but with these in the setting of secular human history and of normal human thought! It is, I believe, not too much to say that the greatest educational need of the age is the *real*isation in this sense of the Bible

teaching in our schools. The greatest service to religion and morality is likely to come that way.

What in particular does this *real*isation imply? It implies that the history of the Hebrew people should be seen in relation to the lands they trod and to the history of the ancient world in which they held such an apparently insignificant and yet so strangely unique a place. This implies the study in the sound modern sense of the geography of the Semitic world broadly and of Syria in detail with the relations of Syria to the ancient world. In such a study of the geography much of the history is already implied, and a flood of light is thrown upon the literature, abounding as the literature does in topical allusion.

In the second place, the *real*isation of the Bible implies a knowledge—it may be in the broadest outline so long as a vivid sense of the whole remains—a knowledge of the history of the ancient world, Babylon, Egypt, Assyria, Persia, Greece, Rome, and in the midst this little nation—in the end no more than a fragment of the Judæan tribe—set upon their narrow highlands behind the great roads and the open sea along which came all the armies and the commerce of the world. We might well sacrifice some detail of our readings, say the measurements of the tabernacle and the succession of the Israelite kings, in order to get this broader view, in outline but significant.

My plea is for reality as far as it goes. There is not time in the school life, nor is there maturity of intellect sufficient for everything. It is, however, our business to found the habits and open up the interests that matter most. The interest of Scriptural study for us centres in the Gospel records of the life and sayings of our Lord. In a course of school study I place this first, with very simple treatment for the little ones, not as a study but as a story. Old Testament Bible stories also come in at this stage, but the Gospel interest should be central. In

the next stage, place the general history and geography of the ancient world, and follow this up with the history of the Hebrews and the geography of Palestine. The story should be carried on to the destruction of Jerusalem, the central interest leading up to the emergence into human history of Jesus the Galilean, and the foundation of His Kingdom. The early history of the Church, the Acts and the Epistles may very well stand over for later study, and so may the development of the Pauline doctrine. But in order that we may lay the foundations well and truly, it is most of all essential that the third stage of the school course—of the secondary school course—should provide for a careful study of the Gospels, first as the record of the Life of Christ,[1] and secondly as the storehouse of His teaching in the sense already described, the sense indicated by the immortal words, "Not every one that saith unto Me Lord, Lord, shall enter into the Kingdom of Heaven, but he that doeth the will of My Father which is in Heaven".

But however the scheme of Bible study may vary, there is one condition that must always be fulfilled. The teaching must be real; that is, the teacher must be sincere. There should be everywhere a conscience clause—as well as "no test" for teachers. No one should be *required* to teach the Bible; advice, moreover, not to teach it should be given to every one who is in such extreme either of archaism or of modernism as to make it impossible for him to retain at once the confidence of the learners and his own sincerity. If such a person is interested in Bible teaching, he should wait till he sees his way, and that not only in his own mind but also in his surround-

[1] And I should have no fear at this point about *introducing* them to that study of the sources in their analysis which is called the Higher Criticism. I have in mind Dr. Armitage Robinson's little book on *The Study of the Gospels* which I have used with an Upper Fifth and even a Fifth Form.

ings; he should wait till he moves towards his times or his times move towards him, or it may be till he finds that he has moved away from them in haste and blindly missing the direction. I believe there are many who have thus waited long and who are nearer than they know to the end of their waiting. But they will need to make themselves by thought and study worthy of the new time that is almost upon them—a time of revival in popular Bible learning, to the development of which the labours of literary criticism, of historical research, of scientific thought, of philosophic reflection will be made contributory.

In the treatment of moral education apart from direct moral instruction, I have laid stress on the value of association in a community marked by zeal for the public service and by respect for high personal character. This zeal is a much bigger thing than the *esprit de corps* of the loyal schoolboy. I trust the time will come when much more educational use of the *service-motive* will be made in our schools. There are examples now. The excellence of the education of the young naval cadet partly turns upon the effect in him of the sense that he is a member of the public service. He is bound in honour and proud to serve his king and country well—by learning lessons, obeying orders and behaving as a man and a gentleman should. In schoolgirls intending to be teachers I have seen, no less, the operation of the service-motive. It supplies a definite aim in life, and is thus an incentive to sustained and consistent effort. Furthermore, the aim supplied is such as to *awaken the imagination on behalf of social services to be rendered rather than of personal ends to be achieved.* We do not, perhaps, in practice sufficiently appreciate the importance of captivating the imagination on the altruistic side.

I have spoken also of surrounding the child with claims for service, so that he may find discipline in a sphere of duties that will not be denied. It is no less important that he should also move among duties that *may* be denied, deciding freely to take or leave them as he sees them. Encouragement, reasoning, even reproof, may be used to aid him in choosing the better and rejecting the worse; it is foolish to assume that he is above all need of help, but in this sphere of freedom, however its limits be defined, he should think and decide for himself, should grow to approve or blame himself in his own conscience independently. This sphere of freedom it is that provides too for the development of the virtuous disposition which is at one with conscience and therefore free. For just as conscience which says "I ought" can dispense with discipline which says "I must," so in the perfect nature there is such balance that conscience is relieved of its heaviest work. To this end young people should find to their hand sufficient opportunities for kindness, self-denial, courage, fairness and truth, without any compulsion or too much advice. The association of school boys and girls with charitable work at their choice is good in this way. Care should be taken, however, not to ask more of them than can be given. Otherwise callousness or carelessness may result.

The growth of good character is a complex process, involving much development of sentiment, much bracing of will, no less than much study of the moral ideal. Nevertheless, for him who, with the intelligence, the imagination, the resoluteness of a Socrates, can grasp the ideal, for him the Socratic view is justified that the ideal must realise itself in the life. We cannot, all or most or perhaps any, attain to such a perfect grasp, but it is high time that the civilised world made a more serious attempt to educate its children for this sublime attainment by the direct

method of rational study, not neglecting at the same time the indirect method of discipline, association and opportunity.

Note.—The following syllabus is an example, not a model certainly. I give it as it was when used some years ago. No doubt I should remodel it now.

LESSONS ON ETHICS.

I.

Ethics is the theory of the judgment of human life as right or wrong. Instinctive, descriptive and reflective stages in morals and all art; habits, maxims, theory. Ethics as an inquiry into the import and implications of common ideas of right and wrong. The inquiry as scepticism. The inquiry as science. The latter assumes generally:—

(*a*) That the distinction of right and wrong is *real*.

(*b*) That common-sense has some *practical* knowledge of its character.

Science seeks to systematise and complete this knowledge of physical objects. Ethics, logic and æsthetics distinguished from natural science as a "normative science".

II.

The idea of duty as such; maxims of what ought to be. Ethical inquiry to take its rise in criticism of this idea and its maxims. Scepticism and dogmatism. The age preceding Socrates. Socrates and the Socratic method; inquiry as a means to understanding.

The virtues as the Greeks conceived them practically: wisdom, courage, temperance, justice. Science seeks to show these as a single system of virtue. Individual tendencies to centre the system in one virtue or another.

III.

Plato: the dialogues a series of Socratic inquiries. The *Republic*. What is justice? Analogy between the well-ordered state and the well-balanced man.

IV.

Plato's types of states and of character. The aristocratical ideals. Virtue as the individual form of justice, *i.e.*, perfect order, efficiency and self-control.

V.

Aristotle: choice of a first principle and systematic treatment. The *Summum Bonum* as happiness. Happiness is "an activity of the soul in accordance with its own excellence or virtue". Intellectual and moral virtue; moral practice as the mean between extremes of vice. Rational self-control makes impulse and desire easily obedient to *reason*. The principle of the mean applied to the two chief virtues of courage and temperance.

VI.

Virtue acquired by practice and expressed when acquired in a good habit of action.

VII.

Aristotle continued. The principle of the mean applied to the minor virtues and graces.

VIII.

Justice as the social virtue. Justice as proportionate distribution. Expansion of this idea in Christian ethics. The object of moral action. Social service.

IX.

Comparison of social and individual standpoints. Universal recognition of both. Science demands that they should blend into one without compromise of either when the system of virtue is really understood.

Ethical theory starts from the individual, because conduct proceeds first from *his* character and *his* ideas, however he came to have them. The individual either (*a*) acts at random, or (*b*) pursues his ideal of good, or (*c*) acts in accordance with some objective ideal to which for some reason he adheres. Ethics has to deal with the two latter cases only.

(*b*) What is *my* good? The variety of answers to this question makes the variety of ethical systems. Hedonism.

If pleasure the end, it must be for ethics, the pleasure of all, while for me psychologically it is *my* pleasure that I naturally desire. Attempted conciliation between subjective and objective Hedonism by laying stress on sympathy as the virtue of virtues. Inquiry whether this is consistent with common-sense. Hedonism and Pessimism.

X.

My good as my free activity in a world harmonious with my will. This idea applied to a being of conflicting impulses and limited power, in a world controlled by natural law and swayed by the wills of other persons. The development of the free individual involves three practical principles:—

(*a*) Conciliation of self with self, or the reduction of impulses and desires to a system under the control of a rational will.

(*b*) Adaptation of self to the natural and social world so far as is consistent with all that is implied in (*a*).

(*c*) Adaptation of the natural and social world to self as thus developed. Thus three classes of duties become evident.

XI.

1. Duties of self-control and self-culture; on the efficient discharge of these depends the value to the world of all a man's social work.

2. Social duties of willing obedience to law, and of compliance with the wishes of others within the limits of reason and conscience. Social graces.

3. Social duties of service to others and all that is connected with a man's own work in the world and the influence he produces on others by his manner of doing it.

XII.

Duty as relative to the character and powers of the persons performing it, and to that of the persons towards whom it is performed. Duties of the strong to the weak, including that of moral strength to moral weakness. Duties of the weak to the strong.

CHAPTER VII.

THE RELIGIOUS FOUNDATION OF MORAL INSTRUCTION.

By Dr. J. H. MUIRHEAD,
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I.

OF all the questions raised by the present investigations none is more controversial, yet none is more fundamental and far-reaching, than the relation of religion to morality. In the Introduction to this report mention is made of the different views that may be held with regard to it, more particularly the antithesis between the religious and the secularist ideal of education. But it would be a mistake to dwell on this difference of opinion. It is true that it exists among teachers themselves and that it is emphasised by the acceptance in a neighbouring nation of a system contrasting with our own in being mainly (in some places blatantly) secular. But what must strike the reader of the papers which follow in the main body of the report is the remarkable agreement among the writers, who may be taken to represent the newer thought and feeling, as to the unsatisfactoriness and temporariness of all such attempts to sever elements which are felt to be indissoluble. Had this investigation been undertaken a generation ago I venture to think that the result would have been different and that the purely secular view would have found much more numerous and pronounced supporters. At that time besides the ordinary orthodoxy two views made

themselves heard through authoritative voices. There were those who, with Spencer, Huxley and Tyndall, sought to establish the idea of adaptation to natural environment as the co-ordinating principle of human life, and there were those who, following Comte and John Stuart Mill, stood midway between the advocates of a theological and a "naturalistic" ethics in finding the synthesis of human thought and effort in the idea of corporate humanity. To-day we hear comparatively little of these substitutes for religion. The change of attitude here indicated, which is reflected in the evidence here submitted, is one of the most interesting facts of our own time. This is not the place to dwell upon the causes that have brought it about. It is sufficient to mention one or two of the chief. One is undoubtedly the progress of physical investigation itself which has tended to weaken the confiding faith in the ultimateness of mechanical law on which the secular view of life ultimately rests. The widening of the horizon consequent on recent discoveries and speculations, *e.g.*, on the constitution of matter, has weakened the reliance on any particular category or form of explanation as final and all-embracing. Going along with this there has been a gradual abandonment of the corresponding view which conceived of society as a mere mechanical aggregate, and the substitution for it of a real and operative belief in a corporate life which is no mere adjective, but constitutes the actual substance of the life of the individual. Carrying us yet farther and suggesting a completer form of unity than Positivism admitted, we have the poetic movement represented by Tennyson and Browning, which, founding itself on the ideas of Wordsworth and the "nature poets," has given reality and concreteness to their doctrine of the fundamental unity of the world with the spirit of man. Finally there has been the growth of the tendency of thought and feeling known as Idealism. This

they belong sometimes ostentatiously excludes all acknowledgment of the claims of religion and theology. Seeing, moreover, that it is only lately that public attention has been directed to the desirability of providing non-theological ethical instruction in schools, little attempt has hitherto been made to give this a place in the training colleges, still less to make it the central aim of the curriculum.

Many, indeed, like the present writer, are convinced of the temporariness of this condition of things, and of the timeliness of this inquiry in suggesting the necessity of a change in the immediate future. But they find themselves hampered with the traditions of the time-table. It is not merely that these colleges have, from the outset, made it their chief object to carry out the instructions of the Code to the best of their ability. Their connection with university teaching has tempted them more and more to encourage their students to devote as much time as they can spare from their professional subjects to taking advantage of the opportunities that are thus offered.

The problem is to combine the freedom from dogmatic tests and the wider outlook for which these colleges stand with the sense of obligation to things of the spirit, which is the strong point of the older institutions.

The first condition of any attempt at its solution is that we should understand precisely what it is we want. Leaving for a moment the religious aspect of the question, what is primarily required is not that the student should be provided, in addition to his other subjects, with a mass of information upon "morals," such as may be supplied by an ethical text-book, but

1. That he should have the opportunity of reflection for himself on the significance of individual and social action and the leading ideals of conduct and character. Only thus can he acquire the kind of feeling for "ethics"

that will make it an operative factor in his work as a teacher.

2. He must possess a certain familiarity with the part that these ideals have played in history, art and literature, particularly those of his own country. These two conditions, *ethical feeling* and *literary background*, are of course intimately connected, but may be separated for purposes of this paper, seeing that we must rely on different elements in the prescribed curriculum to provide for their fulfilment. Apart from the general tone of the college, as set by its principal and lecturers, the best way of contributing to the first must, I think, be the more definite recognition of social ethics as a substantive part of the college course extending over not less than two terms. With the same reservation we must look to the recognition of the place of literature, art and history in the training of the teacher who is to enter his profession in the spirit we are discussing.

Are these two requirements incompatible with present time-tables? To a certain extent they are. Elementary ethics finds indeed a place in these, but merely as a fragment of a course of instruction which includes also elementary psychology and logic. On the other hand, it is very much a matter of accident whether any special attention is paid to literature and history as compared with any of the other studies which the Code or the university calendar prescribes. Yet readjustment does not seem impossible.

(*a*) In the case of two-year or non-university students there is no real difficulty. More and more it will be necessary to arrange for such students a special curriculum free from the pressure of a multitude of "subjects," and more particularly adapted to their requirements as teachers of young children. In such a course a large place should be assigned on the one hand to the psychology and logic

of the emotions and the will, either in addition or as an alternative to the psychology and logic of cognition; on the other to English literature (story, history and poetry).

In the Birmingham University Training College, which I am asked to mention, the course in psychology emphasises the place of feeling in life and conduct, treating at some length of the emotions, their control and development, the nature of sentiment, the kinds and relative value of sentiments, their training illustrated from the feeling for nature, for beauty, for knowledge, from self-respect and the so-called moral sentiments. In connection with the last some lectures are given on different moral and social ideals, Eastern and Western, Catholic and Protestant, socialist and individualist, secular and religious, and the possibility is suggested of uniting them in something more comprehensive which may be in harmony with the deeper meaning of all of them. Further, it has been felt that to give reality to such instruction it should be supplemented by demonstration lessons to illustrate the possibility of using the ordinary school subjects, particularly Scripture and general literature, to develop moral and social feeling. In the present session four such lessons were given by one of the assistant mistresses and by the Master of Method on the Sense of Duty, Self-control, the Idea of a City and the Privileges and Obligations of Citizenship.

(*b*) What holds of the two-year students holds also of those (mainly candidates for a higher diploma) who take a year at a training college after the usual degree course.

Such a course as that just described might form an integral part of the year's curriculum. The literature would, of course, have to be of a more advanced kind and might very well consist of essays and conversations on poems, works of art, characters in history or romance,

current events, as illustrations of moral movements and achievements.

(*c*) The case of the three- and four-year students who aim at combining a university degree with their Government certificate is more difficult, but might be met from the side of their general studies by insisting (except under special circumstances, *e.g.*, in the case of students with a particular bent for science) (1) on literature or history being taken as part of the degree course, (2) on an elementary course of Moral Philosophy or its equivalent as a second compulsory subject.

In the University of Birmingham arrangements have been made whereby Ethics and Educational Psychology may be taken, and in the case of teachers in training must be taken, as a part of the B.A. course.

For others these are only suggestions made under the conviction that nothing short of the object they have in view, however that be attained, can meet the requirements of the present educational situation.

III.

Even so I shall be told they fall lamentably short of what is required for the training of a body of teachers who are to make the development of character a dominating purpose. I have made no provision for training in religion. "Do you think it is possible," I shall be asked, "to get the ethical feeling you speak of from courses in Moral Philosophy and in secular history and literature, apart from the inspiration of religion in general and of Christianity in particular?"

To this I wish to reply at the risk of misunderstanding that, for my part, I entertain no such thought, and I venture to take this opportunity to emphasise a further change in the tradition of university colleges which, with

many others, I regard as essential if the needs of the present time are to be adequately met. Most of these colleges have been forced, owing to the circumstances of their origin, into an undenominational, which has been interpreted to mean a secular, position. Prevented from teaching the theology of any particular denomination, they have conceived themselves debarred from teaching any. I believe that this tradition is a mistaken one, and must be broken down—is indeed already breaking down. This does not mean that university training colleges are likely to approve a course directed to inculcating the religious ideas of one or other of the denominations. This would be putting back the hands of the clock. It means that they should recognise that courses of ethics have their natural complement in the attempt to put students in touch with the great religious ideas, or the ideas of the great religions which have moulded the course of civilisation. As Plato placed his *Τύποι περὶ Θεολογίας* or "canons of divinity" at the basis of his theory of education, so the modern college seems to me bound to offer some guidance as to the significance of religious conceptions and the sources of the best religious inspiration. It is easy to caricature such an ideal. It is likely to meet with criticisms both from the side of the denominationalist and from the side of those who, like the Positivist, find themselves in little sympathy with idealistic re-interpretations of religious literature and doctrine. "I do not see," writes one critic after reading the MS. of this paper, "how the study of the various religions" (he would, I suppose, add moral ideals) "carried on in a spirit of detachment is likely to be an inspiration to ethical teaching or to the moral life." "I consider the religion of humanity (Positivism)," writes another, "the only method adequate to-day for the solution of the moral problem, but neither that nor the Christian method can be taught by State aid to

State teachers. I should not object to a professor reviewing all methods in lectures, but I cannot admit the political justice of *special* lectures on the Christian or other Scriptures. The Churches must teach religion."

The answer to both of these criticisms is contained in the first part of this paper. The first is founded on a mistaken idea of what is meant. A treatment of various religious and moral ideals which aims at a real synthesis and reconstruction, at "comprehension" in both senses of the word, cannot be "detached" in any sense that is hostile to inspiration. It is difficult to see how any other treatment can in these days of criticism be the source of any permanent inspiration at all. But this defence, it will be said, exposes my position all the more fatally to the second criticism: the lecturer will teach a theology of his own and we shall have public endowment of particular opinions. The answer is that this in a sense is true but that it creates no more difficulty than in any other university department: physics, let us say, or economics. What the modern university seeks to do in the appointment of its teachers is to secure, not that they shall have no opinions of their own nor that having opinions they shall be gagged in expressing them, but first that they shall themselves be workers on the frontier line of their subject, and secondly that they shall know and love the work of those who have gone before and of others who, owning a different inspiration, are yet seeking the same light, albeit in a different part of the horizon. Given these conditions, there can be no danger or injustice in the completest "freedom to teach". Now that we have given up the test of conformity to a tradition there is no other alternative before us. It is only an entire misunderstanding as to the nature of spiritual progress that sets people upon the search for any other, whether in university professors or in the masters and mistresses of schools.

The proposal that a moral philosophy or moral theology of the kind suggested should be supplemented by specific Biblical instruction may seem more open to question. Yet under the same conditions it seems to the present writer not only unobjectionable but indispensable. Under such a scheme the Jewish and Christian religions would occupy no exclusive place. All religious ideas would be treated from the side of their power to "feed the high ambition of the world," not of their claim to the exclusive allegiance of individuals. The believer in the universality and ultimateness of the ideas that underlie the Christian religion should be the last to fear that its Scriptures and literature will suffer any eclipse when placed side by side with the best that others supply. In the view of the present writer, while the university lecturer should seek to put teachers at a point of view from which nothing that endeavoured to reflect man's highest ideals was common or unclean, he would at the same time aim at leading up to "canons" that would be specially useful to the teacher of Christianity under the conditions of the national system of education at present established, whether under denominational or undenominational management. It would be a corollary of such an idea of the function of the undenominational college that courses of lectures should be arranged on the more inspiring portions of the Old and New Testaments which might be directly useful for the purpose of school instruction, the general history, the great Kings and Prophets of Israel, the Sermon on the Mount, the Parables, the sayings of Jesus, the interpretations of the Epistles.

Whether in such a scheme we should have, as I hope we should, the co-operation of the local Bishops and the leaders of the Nonconformist Churches remains to be seen. It is the conviction of many besides myself that it is the ideal to which the undenominational colleges must more

and more approximate if they are to fulfil adequately the function they have undertaken as the interpreters to future teachers of the general nature of the world for whose work they are being prepared in the most responsible of all its forms.

CHAPTER VIII.

THE TRUE APPEAL IN MORAL TEACHING.

By the Rev. CHANCELLOR BERNARD.[1]

MY own feeling is distinctly against attempts to give direct moral teaching in the form of set lessons in our larger and more important Public Schools.[2] In a Public School I am persuaded that a set lesson would do harm rather than good. Boys of that class are very critical and are always on the watch to make game of things. There, at best, it will be regarded as a lesson, which would put it on a wrong footing at once. I am convinced that moral instruction in our Public Schools, to have a real force and power, must be given either as a result of some special occasion, some serious, moral offence in the school, when feeling is strongly excited, or else by way of sermon or address in the school chapel. What is wanted is the solemnity, the awe, which can only be gained by really thorough religious teaching in strong hands. In that way alone is it possible to deal with those terribly anxious questions of morality with which all public schoolmasters have to deal. But besides this and as supplementary to it, I would suggest a few able lectures by out-

[1] This paper contains the substance of the evidence given by me before the Committee. I explained at the time that my actual work in elementary schools dated back some eighteen years.

[2] It will be seen that this observation does not include all secondary schools. In many of these occasional moral teaching given in the plainest terms is (I believe) really needed and would make an impression.

siders upon historical characters, not necessarily the stock characters of history, but on something rather fresher, which, without stating any direct moral purpose, would present the moral traits which boys most want and catch hold of. What is wanted is the delineation of a noble career, not a collection of anecdotes. The other day I was reading a biography of the late Sir William Gomm, and was very much struck with a letter which he wrote at fourteen years of age, pressing to be allowed to take part in an expedition going out to the Low Countries at that time, and to join the regiment in which he already held a commission as lieutenant. It was the whole letter, the tone of it, and the anxiety to serve his country that were so striking. Later on in his life I met with another instance. He was in Mauritius and received the news of his appointment as Commander-in-Chief in India. Meanwhile, however, revolt had broken out in that country, and Sir Charles Napier was appointed to the command. On arrival in India Sir William found himself superseded. Among his letters is one written to a relation in which he expresses the utmost satisfaction with the course adopted by the Government, and the feeling that they could not have done anything else, and he says scarcely anything of his disappointment. That is the kind of thing which Public Schoolboys would appreciate and which would do them good to hear insisted on and applied to themselves by an able lecturer.

In elementary schools the conditions are different, and with regard to them I am strongly in sympathy with those who seek to promote systematic moral teaching. There is a difference in docility between boys in elementary and those in our great Public Schools. In the former there is nothing of the critical superior position which a boy of the upper class assumes, except indeed when he comes face to face with a man like Dr. Arnold or Bowen of Harrow.

In the elementary schools there is more real ignorance, and a greater need of explanation of actual definite matters of morality.

The present state of moral teaching in our elementary schools leaves much to be wished. (I am speaking of Church schools, and of these in districts with which I am familiar.) I do acknowledge that the ethical teaching in these schools is defective and fragmentary. I do acknowledge that the religious lesson is mainly historical, or theological, or devotional, and that the ethical element is very much wanting. The ethical teaching is squeezed in an illogical way out of the Ten Commandments, often it is not sufficiently applied to common life; it is fragmentary, and it is quite a chance whether particular points are brought out or not. It is too negative; there is too much about sin and not enough about virtue. I do not mean to give away the Church schools at large, but I am bound to say what I think on the matter. That is the ground, I suppose, upon which people have said such things as—"We have no hope that the religious instruction in the schools of the State, under the conditions which will necessarily have to be imposed, can ever become either educationally or morally effective. Our hope for an effective moral training lies in the secular curriculum." I do not assent to that. Religious teaching can and ought to be made effective morally. I have had great difficulty in pressing this point upon Church teachers and clergy, but I have generally found that that difficulty could be got over. There is prejudice to be removed, and there is always a suspicion that you want to supplant religion by morality, but progress is being made.

Moral instruction is divisible into matters of greater and less moment, although it is right to look at it as a whole with reference to the whole welfare and development of man. As Sir Oliver Lodge implies in his *Substance of*

Faith, the aim of moral progress is man's development into conformity with the will of God. Yet, although that is the ground which I take up with regard to the whole development of man in things great and small, some of that welfare and development must be commended to children at least in rather a different way. Such subjects as cleanliness, manners and thrift must inevitably be taught upon a basis of expediency, policy and immediate advantage, although I regard them at bottom as contributory to that general welfare of the human race which is in conformity with the eternal purpose of God. These subjects may therefore be very well left to be dealt with in the secular curriculum, and as part of the general discipline of the school. But as regards matters of greater moment I hope that, so long as religious instruction is permitted by the State in schools, ethical teaching will form an increasing part of religious teaching, and that, if more important departments of morality are dealt with in the secular time, efforts will be made to correlate the religious teaching with them, and them with it. I feel strongly that, if no part is to be left out, some system is indispensable which it will be necessary for those who have authority in Church schools to devise, adopt and promote. At present there is a heavy syllabus in most Church schools, a great deal to be learnt, and an inspection at which that syllabus must be produced; so that there is great unwillingness to undertake anything beyond what is imposed in the way of actual knowledge of the Bible without its application. With regard to the actual practice of this teaching, I would not propose that a moral subject should be obtruded on the children in an abstract form, but that, beginning with instances and questions upon them, the children should be brought to see what the lesson is going to teach, and this would be left on their mind at the end instead of being put there in the beginning. This teaching

should be built upon a religious basis, setting forth in simple practical details a life developed in conformity with the will of God for the good of man. For this end we want to know what the will of God is, and we take the Bible as a revelation of Him. To ignore the Bible for that purpose is, I suppose, only possible for an agnostic. And such action, even from an agnostic point of view, is wanting in economy. To put the matter on the lowest ground, the Bible holds such a place in English life and thought that, by not making use of it in school, we should waste a great force.

But I should be very glad to correlate religious teaching with secular teaching, and to use secular examples, as in Dante's *Purgatorio*, where you have in every *Cornice* both (1) biblical and (2) historical or mythological illustrations. It is sometimes said that lessons upon a biblical basis will not be interesting. If that is so, it is the fault of the teacher. As to a want of interest, I can say with great certainty that I never find the children so attentive and rapt as when I speak to them in a distinctly religious vein and appeal to religious motives. There is a strong, deep, religious instinct which it is not difficult to reach in children before the callousness of a later age comes. To turn from the emotional to the intellectual side—we have heard much of the value of the unconscious forming of habit, and I admit that. There is also the motive of social service, but children will want more explanation of "You ought" than such a motive affords. We have often heard from our own children the question, "Why should I?" and we must definitely make up our mind what explanation to give. We have heard what fills the place of religious motive in Japan, but we have no Emperor whose word is sufficient as the "ought," and we must base our teaching upon something which is strong. At first the parents' or the teachers' word is enough; but reason

on the one hand, and passion, greed and selfishness on the other, ask "Why?" and the answer of social service is to many natures not an effectual motive. Then you cannot dispense with fear. It is not enough to appeal to the love of the beautiful and the noble. Certainly there are natures which respond to such appeals; these, however, are not the majority. But if you present the "ought" definitely based upon a Divine will and upon religious sanction, you can elicit a response. That is the true appeal to make, and we shall draw out by degrees the response which is a confirmation of it. When we have done that, we have done half the work of moral education.

CHAPTER IX.

THE RELATION OF RELIGION AND MORALITY IN EDUCATION.

By the Rev. the Hon. EDWARD LYTTELTON,
Headmaster of Eton.

THIS is an age when we nearly all are profoundly interested in morality. We believe in it profoundly, and are inclined to think that it is free from the doubts and dissensions which beset the tremendous question of religion in education. But even stronger than our belief in it is our interest in it, which is practically universal and nowhere stronger than in England. But it is worth while to remind ourselves that the reason why morality is interesting is that it is encompassed about with a mystery. Its sanctions do not belong to our ordinary daily thoughts; they come from elsewhere, and cannot be explained by any cheap syllogism. Indeed, if they could be, we know that they would lose their power, and with that would go the interest with which the whole subject is invested. It is as in such subjects as the feeling for beauty: the permanently interesting thing in comparison of tastes is that we cannot explain them. So when we discuss matters of right and wrong we feel that we are assuming a certain mysterious background which gives to the whole subject a compelling power of appeal.

For if this were not so, what would happen? Suppose that we all became convinced utilitarians, and felt quite certain that the reason why we admire some actions and

condemn others is merely that the one sort tend to make life pleasurable and the other sort tend to make it unpleasant—that and nothing more—we should have done our best to strip morality of its investiture of mystery. But with the mystery would go the interest; and more than that, our belief in morality would soon have to face a formidable undermining. We should find first that if pleasure, or happiness, were our first aim, and the principle of our ethical code, it would disappear. The more directly it were sought, the more it would elude. Like bodily health it is never secured in its fullness unless you are looking all the time for something else. And another awkward fact would be recognised. The working for our own happiness, being all that would be left to us, would engender and maintain a self-centred view of life and its issues. But the worst of it is that this is wholly incompatible with virtue. As soon as we suspect a self-centred aim in any one, we sadly recognise that however useful he may be to society in the expenditure of his energy, he is on the wrong road himself; he is, in short, progressing towards the very opposite of what a human being should be.

I am aware that these are principles which in some quarters would be disputed. But I am appealing to those who on the whole accept them and only wish to point out the issues to which they lead.

It appears then that something in the nature of an ideal is a sheer necessity unless our lives are to be self-centred. And by whatever name it is called this ideal is a religious ideal if it is conceived of as coming from above ourselves, and yet capable of being made our own. Therefore our disputes in education need not refer to the question whether we impart religion or not: the only question still open is how best to do it. What I have been saying so far applies to all human beings. But when we come to think of children specially, the case is enormously strengthened,

because to talk to a child of an abstract ideal is manifestly a waste of breath: and this is a fact which no well-qualified educationist would ignore. Indeed, it has led many people to acquiesce in their children being taught about mysteries which to themselves are meaningless or untrue. But this is a procedure quite unworthy of a rational being.

It remains then to ask what we can say about this ideal so as to make it clearer to our minds. But before attempting this I would admit that however great be the necessity of investing our morality with mystery, there will always be room for moral instruction in such subjects as truthfulness, patriotism, chastity, etc., which though it would be abortive without the ideal, need not explicitly refer to it. So much of concession I would willingly make to those who earnestly advocate moral teaching with or without religion.

What characteristics, then, of this ideal teaching are indicated for us by the undeniable facts of human nature?

1. First, children require it to be teaching about a Person. There is no other form of teaching that they can respond to: and I think we should be cautious about assuming that an adult can dispense with the personal element, and feed on the abstract, when we remember Christ's words about our becoming as little children. Moreover, readers of Dr. Illingworth's book on Personality will remember how deeply this child-instinct operates within us all.

2. Secondly, adolescents find morality tremendously difficult, not only or perhaps chiefly in the mortifying the appetites but in subjugating the element of self-assertiveness. This points to a duty resting upon their elders, not to leave unused any help that is to hand. If a child requires personality in his ideal to help a weak understanding, a boy requires it just as much to help a weak will.

3. So far we have secured for the growing boy that unspeakably precious thing which is called by many names; the nourishing, sustaining intercourse with an unseen personal guide and upholder. But the moment he conceives the idea of life which he can receive and has received, it is absolutely necessary that it should be translated into concrete action, or it will evaporate in abstract yearnings: and the action must be altruistic. Well would it have been indeed for England if the idea of social service had been closely knit to that of the reception of Grace, and vast will be the change if teachers and parents bring the choice of a profession under the dominion of this inspiring claim. If it is to be effective the boy ought to feel that every thought of self-interest is a bar to the reception of the higher life, which he is now called upon to exercise, not in isolation, but as a member of a divinely founded society.

CHAPTER X.

CERTAIN GENERAL FEATURES OF THE DOCTRINE OF THE CATHOLIC CHURCH ON MORAL EDUCATION.

By the Rev. MICHAEL MAHER, D.Litt., S.J.,
Director of Studies at St. Mary's Hall Training College, Stonyhurst.

ANY practical scheme of education, particularly of moral education, ought, it appears to me, to be consciously based on some previously accepted theory of moral conduct, on some consistent and intelligible view as to the meaning and value of life. This must, I think, be obvious on a moment's reflection. The result to be attained ought to be distinctly conceived before the relative values of the means to be employed can be rightly appraised. Yet, not unfrequently, this is overlooked, even by persons who expend considerable labour and thought on the details of the machinery of education.

Now the Catholic Church presents a philosophy of conduct, a theory of the purpose of human existence, which, whether it be accepted or not, is generally conceded to be definite, clear and intelligible. Further, the formation of all her members in habits of virtue, so that they may individually realise that purpose, she has always proclaimed to be the very *raison d'être* of her own existence. As a consequence, the moral education of the young she has ever deemed to be one of the most important of her functions.

The substance of Catholic teaching on moral philosophy

in relation to the present topic in rough outline is this. The purpose of human life is the perfection of man's rational nature as a whole. This is to be attained by the accomplishment of the Divine Will here, which will result in enduring felicity through intimate union with the Infinite Good hereafter. The Divine Will is revealed in the form of Moral Law through conscience. A large and most important group of man's duties have God Himself for their direct object. *All* his duties have their ultimate grounds of obligation in God—in the Divine Will prescribing action consonant with Divine Reason. The supreme sanction of conduct in the last resort is the final possession or loss of God, which virtue or vice entails. Thus, and thus only, can we conceive the Cosmos of Duty as completely rational, and human life as always worth living. Whilst natural reason, as conscience, when properly developed, will enable a man to recognise in general the principles of the Moral Law and of personal and social duty, the Christian revelation is for the Catholic the transcendently greatest event in the moral history of the world, and the incomparably most precious agency in the moral education and development of the human race. It has come to elevate and clarify man's ethical ideal, to perfect his moral sensibility, to stimulate his sense of moral responsibility, to instruct and guide his conscience by positive precept and counsel in the detailed apprehension of his duties, and to encourage and support him in all his moral struggles with the refreshing hope which can make the bitterest lot sweet, the most crushing burden light.

Such in brief being the Catholic theory of ethics, we have here the key to the attitude of the Church in regard to moral education in every century and in every nation. For her, moral and religious instruction will be always in large part identical; and in a considerable part of the re-

mainder they are so closely connected and independent that the attempt to divorce them would, we believe, be injurious to both. In the Catholic view, the more the religious motive of the realisation of the Divine Will is made to animate all man's conduct—his civic or social duties as well as those relating immediately to the worship of God —the better and more meritorious will that conduct be; whilst on the other hand, the need of constant efficacious motive is the most frequent cause of ethical failure in the hour of strong temptation. When a child asks—and children do ask very hard questions—"Why may I not lie? or steal? or yield to an impure temptation?" the ethical instructor must, according to the Catholic view, be prepared to give not merely *an* answer, but an *adequate* answer. To reply, "Lying is mean, honesty is essential to the public welfare and to your own success, impurity conflicts with the principles of hygiene," may be very true, but in our view these replies are so inadequate that they scarcely contain the ethical element at all. For us the answer is: "These acts may not be done because they are *sinful*, because they are forbidden by an all-wise and all-powerful God, who has created you and preserves you"; and, if the question be pushed further, "He has forbidden these things because they are in conflict with the eternal goodness and holiness which constitutes His very nature".

Again, in regard to moral training these same philosophical principles lead the Church to attach the greatest importance to the disciplinary value of specifically religious exercises. Apart altogether from all theological views as to the significance of Grace, or the supernatural efficacy of Prayer, Catholic moralists have always been wont to insist much on the psychological value of many specifically religious exercises, such as that of preparation for reception of the Sacraments, in fostering habits of self-restraint, of reflection and of general moral sensibility.

Again, the philosophy adopted by the Church has never lost sight of the complex constitution of man, nor of the numerous and varying springs of action that go to make up the concrete individual. Sensation, imagination, æsthetic feelings, passion, will, intellect and conscience, the functions and appetencies of the bodily organism as well as the higher spiritual yearnings of the soul, are all essential attributes or constituents of human nature. The moral theology of the Church recognises them all and the part each has a claim to play in the economy of man's existence; and every presentation of the Catholic doctrine of moral education seeks to establish its basis in that moral theology. Whilst appreciating the value of intellectual development, especially in so far as it makes for moral progress, her experience of mankind has not led the Church into an over-enthusiastic estimate of mere intellectual information in the work of ethical betterment. The view, for instance, which seemed to prevail amongst a considerable number of ardent educationists forty years ago, that the universal dispensation of the "three R's" would speedily result in the moral reformation of the mass of the nation, was a belief in which the Catholic Church could not participate. Nor does she feel very sanguine as to the special ethical efficacy of more accurate scientific instruction regarding the laws of hygiene or the functions of citizenship in the modern state—though of course she fully recognises the utility of such knowledge. Her practice, in fact, has always given expression to the conviction that the moral character of man, in so far as it is influenced by education, is the result of a consensus of forces which all contribute their share in varying degrees to the final product, and she has constantly exhibited keen anxiety in regard to the co-operation of the subsidiary agencies in the formation of the growing youth.

In her view the ethically educative forces include, be-

sides more formal moral instruction, the religious teaching which the child receives, the doctrinal parts of which frequently supply the motive or justification for his moral precepts; the various exercises of religious worship, prayer, spiritual exhortation and systematic effort for the purification of the conscience; the society of the child's companions, the moral and religious ideal which is kept before them, and the practical ethical standard which actually prevails among them; the personality of the teacher, his religious convictions and his moral ideals (with which, we believe, he cannot help infecting his pupils, if he is in earnest); the consistency between his ethical teaching and his own conduct; the home influences; in fact, the totality of factors which go to constitute the psychological climate in the midst of which the soul of the child is formed and developed during its most plastic years. It is precisely because the Catholic Church takes this biological view of the process of moral education that she struggles, often at the cost of acute sacrifice, to maintain what in current controversies is called the Catholic "atmosphere" in her schools. And I venture to think that whatever view be taken as to the political aspect of the problem, those who have devoted close observation to the growth of the child's mind during school life will admit the soundness of the psychological insight of the Church in her appreciation of the importance of these collateral agencies. The formal teaching, whether of religious doctrines or ethical principles, is but one of several forces influencing belief and conduct. If the others are unfavourable, mere instruction will have but small effect.

Whilst, however, according to our view of moral education, all ethical instruction should be animated and strengthened by religious motive, and throughout the whole process of education a homogeneous ethical and religious atmosphere, in which all the influences are

favourable to the convictions forming the basis of both the ethical and religious life, should be secured to our children, yet in the actual material contents of the syllabus which constitutes the ethical curriculum of our schools, in forms of organisation and in the machinery of discipline, we readily recognise that there should be room for free variation from age to age and country to country, according to variation in the civic, social and economic needs of the nation, and improved knowledge of methods of teaching.

CHAPTER XI.

HOW COULD THE ETHICAL EFFICIENCY OF EDUCATION BE INCREASED?

[Question asked: If you had a free hand, what reforms would you introduce in courses of study, or in educational organisation or otherwise, in order to increase the ethical efficiency of school training?]

1. Dr. William James, Professor of Philosophy, Harvard University, U.S.A.:—

I should increase enormously the amount of manual or "motor" training relatively to the book-work, and not let the latter preponderate till the age of fifteen or sixteen.

2. Dr. G. Stanley Hall, President of Clark University, Worcester, Mass., U.S.A.:—

(*a*) I would have a manual for each grade made by a committee, somewhat like the French books for *Instruction morale et civique.*

(*b*) I would introduce selections from the Bible and have religious instruction in the schools.

(*c*) I would have text-books in practical and personal morals, beginning with rules of health; training for volition and without disowning the spiritual basis of ethics.

(*d*) I would rely much on *honour* to supplement *conscience.*

3. Monsieur Alfred Fouillée, Member of the Institute of France:—

According to my view, morals ought to be taught at every stage in the course of study in all schools and colleges in a form independent of all religious beliefs. I am not hostile to those beliefs, and claim for them respect, but the moral instruction should be independent of them and based upon reason alone.

The fundamental principles of this instruction should be:—

(*a*) The high worth of human nature, with its power of thought, its moral consciousness and its capacity for intellectual generalisation.

(*b*) The high worth of human society.

These principles are at one and the same time scientific and philosophical.

4. The Rev. Dr. Charles Gore, Bishop of Birmingham:—

In general, I should desire two classes of reforms:—

(*a*) The lengthening of the time of compulsory training till seventeen or eighteen, with such limitation of boy (and girl) labour as would leave a real sufficiency of time and strength for the effective continuation of education in evening classes after the regular school life is over.

(*b*) The frank recognition that the child should be, where possible, brought up under three influences:—

The Home.

The State (including the schoolmaster).

The Church (or religious body to which his parents belong).

I do not think we shall do the best we can morally and ethically except by deliberately bringing the *third* of these factors plainly upon the field. I do not think the State

can teach religion; but I think it can in England still say to every child, "You are expected to be properly taught *your* religion, and we will see to it that every possible facility is given to the ministers or representatives of your religion to do this".

These are the two main alterations of method which I desire.

Besides this, I would go as far as possible in giving freedom to each headmaster to teach the boys as he thinks best.

5. Dr. Bernard Bosanquet, late Professor of Moral Philosophy, University of St. Andrews:—

I would start from the idea of the influence which is exerted on the pupils by the tone of the school, by the organisation of its work and play, and by the personality of the teachers. But I would try to provide for making it more explicit, and, in spite of the dangers, "improving the occasion," both in school and in games. What I have in mind especially is the preaching in Chapel in a great secondary school; valuable not *qua* denominational teaching but *qua* pointing familiarly the lessons of everyday school life, and the outlook on public life so far as boys could understand it. I recall a single sermon by the present Master of Trinity College, Cambridge, on the position of the English peasant, merely putting the points and saying, "Think it over, don't forget it," which I believe must have remained with those who heard it, however young. Again there is a fear of the moral effects of competition for prizes, etc. But, as explained and enforced on us at school, they were the best training in chivalry and generosity that I ever received. Such occasions constantly arise in school life.

I would organise games, with good playing fields (however costly) even in the poorest schools.

Further, I would pay very great attention, prospectively during the training of the teacher, to the educational influence which may be exerted by the tone of the school, by the personality of the teacher and by the organisation of work and play. I would put before him a large view of his duty and responsibility, and of the need of tact and adaptation. I know that an elementary school teacher cannot *preach;* but he can talk, and make remarks, and point out the greatness of books, characters, etc.

As to the moral lesson in class, direct or indirect, I would leave the head teacher a very free hand to organise it as he feels equal to it, and as he sees opportunity and aptitude among his scholars.

All this suggests a danger of priggishness. But with manly well-trained men (and women!) I don't think the risk is great, and I think it should be run. "Rugby-ism" in a school is bad, but indifference is worse. I should not teach social dogmas or controverted points (I thought a Birmingham syllabus on charity, poor-laws, etc., all wrong), but should make the teacher understand that he is responsible for bringing up his scholars towards being sensible, dutiful public-spirited men and women. I think the young Athenian's oath and the "Duty towards my neighbour" of the Anglican Catechism might be used; but I would leave the teacher free, even with the Bible!

6. From Dr. Felix Adler, Society for Ethical Culture, City of New York:—

The order of the school, the rules requiring punctuality, consideration for the good of the entire school community, etc., should be explained to the pupils, especially to the older pupils, and should be rested as far as possible on their conscious assent.

The discipline of the school should be of such a character

as to enforce the true aim and end for which punishment is administered. In flagrant cases, a committee of the older pupils may be called in to act in an advisory capacity. In general, the authorities should endeavour to affect the public opinion of the school by inculcating right ideas into the minds of those who are leaders among their fellows.

All subjects should be taught from the evolutionary point of view. By evolution I understand not any particular philosophy of evolution, but the general principle of progressive development. Thus in connection with the teaching of science, the history of the development of scientific ideas, from the Greeks downward, may be taught, at least in elementary fashion, so as to convey to the pupil's mind the idea of the gradual growth of scientific knowledge and a sense of the effort by which this growth was achieved. Biographies of some of the great scientific thinkers and discoverers should be used for this purpose. The human element should be made prominent, even in connection with the more abstract forms of knowledge.

The history of art should be taught in the same manner, in connection with the work of drawing and clay modelling.

The history of inventions should be taught in connection with manual training, etc. The purpose in view should be to impress in many ways upon the mind of the pupil the idea of mankind as a unitary being, advancing through toil and struggle on the path of civilisation; to elicit a livelier sense of the debt we owe to the past, and of the obligation resting upon us toward future generations.

The teaching of literature as an art should be fruitful of ethical applications, both because of the close connection between art and morals, and more specifically because of the ideal types of manhood and womanhood which are presented for study and appreciation in the literary masterpieces.

The teaching of history I regard as especially valuable

for the illustration and the deepening of the evolutionary idea. This subject, it seems to me, should be taught in such a way as to leave in the mind of the pupil a distinct apprehension of the contributions to civilisation which have been made by the great civilisations of the past; and at the same time to indicate, though of course only in a general way, some of the problems that remain unsolved.

Among the ethical influences of the school, one must rate as of the highest importance the personality of the teachers. But here I should like to add that the greatest good is to be expected not from the teacher taken singly in his attitude toward the pupils, but rather from the relations of the staff of teachers to one another. Just as in the home, it is neither the father nor the mother singly that creates the right atmosphere, but the relations of father and mother to one another; so in the school, it is the co-operation of the teachers, the esteem they exhibit for one another, the joint sense of responsibility which they display, that will produce an ennobling effect upon the school community.

As to the subject of specific moral instruction, I should like to reserve my views for a detailed and qualified statement later on. I only wish to add, that the value of such instruction depends entirely upon the qualifications of the teacher; and the right qualifications are so rare, that I seriously question the wisdom of introducing moral instruction into the schools too hastily and too generally. *Corruptio optimi pessima.*

II.

MORAL INSTRUCTION AND TRAINING IN THE SCHOOLS OF THE UNITED KINGDOM.

CHAPTER XII.

METHODS OF MORAL INSTRUCTION AND TRAINING IN ENGLISH PUBLIC SCHOOLS AND OTHER SECONDARY SCHOOLS FOR BOYS.[1]

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I.

ANY attempt to give an account of the methods of moral instruction and training followed in English secondary schools is rendered difficult by the fact that these schools are of very diverse types, representing distinct lines of educational tradition and aiming to some extent at different ethical ideals. Nor is it easy to distinguish definite types of schools, for one type shades off into another, and there are many subdivisions. Still, disregarding minor differences, it is possible roughly to divide our secondary schools for boys into five classes: (1) the Public Schools with the Preparatory Schools connected with them; (2) the endowed Grammar Schools; (3) the Municipal and County Schools; (4) the Private and Proprietary Schools, and (5) the schools maintained by religious bodies. A good many municipal and county schools, and some grammar and private schools, are attended by both boys and girls.

If we take representation on the Headmasters' Conference as the differentia of a Public School (in the narrowest sense of the word), the English Public Schools are ninety-

[1] Mr. Bompas Smith prepared this report after an extensive inquiry undertaken on behalf of the Committee.

seven in number, and educate something over 30,000 boys. Altogether fifty-eight of the Public Schools have a majority of boarders. The remaining thirty-nine are primarily day schools, situated as a rule in the larger towns, and attended in the main by the sons of professional and business men but with a varying proportion of boys coming from working-class homes, often by the help of scholarships. At Clifton and a few other schools the numbers of the day boys and boarders are approximately equal. The Public Schools, speaking roughly, provide for the education of the boys belonging to the directive classes. They aim at training their boys to become worthy members of the social group of which the function is the control and guidance of the work and thought of others. Hence in accordance with the characteristic ideals of that group, they lay stress upon the acquisition of such virtues as corporate loyalty and the fulfilment of social obligations, and the boy's conduct is largely determined by a traditional code of honour and good form.[1] They are more or less closely connected with Oxford and Cambridge,[2] and their normal curricula are intended to combine a general mental training derived from a study of Latin and Greek with a special preparation for literary callings. An increasing proportion of their boys, however, spend most of their time in school upon modern subjects.[3]

The grammar schools other than those represented on the Headmasters' Conference vary much in size and wealth, in the type and quality of the education they

[1] I have been told in several schools that this code has during the last few years become much more exacting and minute, and this tendency seems to be general.

[2] Between Michaelmas, 1902, and Michaelmas, 1904, 1,805 undergraduates from these schools matriculated at Cambridge, as compared with 583 from other quarters (*Cambridge Reporter*, 11th Nov., 1904). During the last five years about 90 per cent. of the open scholarships at Oxford and Cambridge have been won by boys from these schools.

[3] In many of the schools the modern sides now outnumber the classical.

provide, and in the social class from which their boys are drawn. They apparently number about 550, attended by nearly 75,000 boys, of whom about 68,000 are day boys. They supply the educational needs of the less wealthy middle class and of a large number of picked boys from the upper ranks of manual workers.[1] The large majority of them have developed a corporate life similar in type, though on the whole less intense to that of the Public Schools,[2] but they are also influenced by the characteristic qualities of the classes to which the bulk of their boys belong. These classes tend to be more individualistic than those socially above them, partly owing to their special traditions, partly because most of their members have to struggle to establish their own position. Hence in many grammar schools we find a conflict between the ideal of corporate loyalty and the attitude of the boys who come to them with the object of being prepared for the successful pursuit of their future callings.[3] This conflict is reflected in the curriculum of the typical grammar school, which includes Latin and gives facilities to certain boys to specialise in classics, but also gives much time to modern languages and science. In the same way more importance is generally attached to examination results than is the case in the Public Schools if we except successes in winning scholarships.

Municipal and county schools are maintained by the local education authorities in places where it has been

[1] In 600 secondary schools aided by the State 54 per cent. of the children in attendance in 1907 had previously attended elementary schools (Cd. 110, 1907).

[2] The development of the corporate life in schools of this type has been rapid during recent years. I have found its value realised everywhere by the staff, and generally by the governors and parents.

[3] For instance, compulsory games are often difficult to organise owing to the opposition of some parents and the passive resistance of some boys. Home occupations, such as practising the piano, or in some cases doing errands, may also interfere with a boy's taking part in school games or attending school societies.

necessary to make good the deficiencies in the supply of secondary education by endowed and private schools. A few of these schools, such as the Liverpool Institute and King Edward VII. School, Sheffield, are of the Public School type, but the large majority of them have been established in order to meet the demands of the artisan and lower middle classes for an inexpensive form of secondary education. They are attended in the main by boys who hope to rise in the world by means of their own exertions,[1] and whose parents are anxious that they should prepare themselves for the positions they desire hereafter to attain. Hence the individualistic point of view tends to be predominant, though the more efficient schools have evolved a strenuous form of corporate life.[2] The curriculum is often confessedly utilitarian in the better sense, and for historical and other reasons has generally a scientific bias, though in many schools there is a tendency to give increased prominence to commercial subjects. As a rule, stress is laid upon the value of knowledge and intellectual attainments.[3] These schools appear to number about 150 and to educate about 25,000 boys, very few of whom are boarders. A large proportion of the schools are mixed or dual.

The private and proprietary schools are numerous[4] and supply an important part of our secondary education. They vary greatly in efficiency and in the educational standard at which they aim. The preparatory schools are a class apart, and share in the main the traditions of

[1] Many of them are scholarship holders.

[2] So far as my information and observations go, this life is more democratic and less governed by tradition than is the corporate life of the old endowed schools, and is often singularly vigorous. It is the life of a young type of community with a great future before it. The social atmosphere may leave something to be desired in point of refinement, though in the more advanced schools this defect is growing less apparent.

[3] I am told that when boys from these schools go to Oxford and Cambridge they often show an exaggerated respect for knowledge as such.

[4] Their number cannot be ascertained.

the Public Schools. The other private schools which can properly be ranked as secondary are attended chiefly by boys belonging to the middle class, whose parents support these schools either for social reasons, or because they desire an individual type of training, or because no public secondary school is easily accessible. In a few schools, such as Bedales, Abbotsholme and Harpenden, valuable educational experiments are being tried, but most of the schools have a hard struggle for existence and cannot afford to take an independent line.[1] On the whole they stand for the individual tradition in the shape of variety of method and personal dealing with boys and parents.

The schools maintained by religious bodies are comparatively few in number, but they are of importance for our inquiry as representing the principle that education should be based upon a definite form of religious belief and pervaded by a particular type of religious atmosphere.

II.

This general survey of the main types of secondary schools shows that our current school ideals are to a large extent the outcome of the two great streams of ethical thought and feeling which ever since the Reformation have contended for the mastery in our national and social life. On the one hand we have the ideal of corporate loyalty, and on the other that of personal efficiency. Each of these ideals implies the other, and there are signs of their reconciliation in a wider conception of the nature of morality and of the ethical purpose of the school. But at present most schools tend to give prominence either to the social or to the individual aspect of the moral life. In proportion as they do this, they generally employ as their primary instrument of moral training either the influence

[1] In many districts they feel keenly the competition of the schools established or aided by the local education authorities.

of the boys' corporate life or the instruction given by the masters. This latter distinction must not be pressed too far. Every reasonably efficient school makes use of both these instruments which, indeed, cannot be clearly separated from each other. Moreover, membership of the school society may foster self-reliance, and a master's teaching the sense of social obligation. Still, speaking generally, the relative importance in a school of its corporate life and its official teaching is an indication of its preference for a social or an individual type of ethical ideal.

In attempting to describe in outline the methods of moral training followed by English secondary schools it will be convenient to take these two great instruments in turn, and briefly to consider their employment by schools of different types.

The practical recognition of the ethical importance of the school's corporate life is specially associated with the name of Dr. Arnold. Arnold was the most prominent figure in a group of great headmasters who in the second quarter of the nineteenth century deliberately employed the social influences inherent in the school society as the chief instrument of moral training. In eighteenth-century education undue stress had generally been laid upon intellectual influences, and there had been a tendency to regard instruction as the only method by which moral training could be given. But in the nineteenth century, partly as the result of the French Revolution and the subsequent rapid development of national feeling, the consciousness of social responsibility became keener and more widespread, and the significance of social influences was more fully recognised. In the intense corporate life of a great boarding school Arnold saw that these influences have a unique sphere of action. In such a school the boys live together for nine months out of twelve, at an age when their minds are full of the interests of the

moment. During school hours they are occupied with their common work, and when out of school mainly with their common games. In their boarding houses they eat and sleep together, and almost every minute during which conversation is possible is used for discussing the same common interests with the same companions. In such a community the boy's moral standard will normally be determined by a code which represents the common ethical ideals of the school or "house" rather than the dictates of his individual conscience. This code finds its most characteristic expression in schoolboy honour, and necessarily belongs to the tribal stage of ethical development, intermediate between the instinctive morality of the child and the enlightened following of conscience appropriate to the man.

Arnold recognised the dangers inherent in this pronounced form of community life but also the possibilities for good, and set himself to strengthen its organisation and to purify its moral code. Rejecting the negative method of supervision and restraint, he instituted a system of limited self-government controlled by the legalised authority of the highest Form. This self-government was to be respected and guided by the masters, who were thus brought into more sympathetic relations with the boys' common life and interests. Again, the various institutions, such as the school games, in which this common life expressed itself, were to be officially recognised and placed upon a legal basis.

The policy thus introduced by Arnold and his contemporaries has been developed by his successors, and is now universally followed in the Public Schools. School institutions have been multiplied and the organisation of the school society has grown more complex,[1] but the funda-

[1] It is interesting to compare the comparatively primitive state of society described in *Tom Brown's Schooldays* with the highly complex civilisation depicted in recent school stories, such as Fox's *Follow Up*.

mental principles remain the same. There are differences of opinion as to some of the details of the system, but it is inconceivable that it should be abandoned. It has revolutionised the atmosphere of the schools in which it has been adopted. At the beginning of the nineteenth century complaint was often made that the Public Schools neglected the moral side of education, whereas at present they are generally regarded as especially successful in this department of their work.

In a typical Public School under the present system there are many organised institutions carried on largely by the boys themselves. First in importance come the school games, cricket, football, and (in some schools) rowing, athletic sports, swimming, perhaps hockey or lacrosse,[1] and almost certainly fives. Besides these, but under more direct control by the school authorities, there is in most schools a cadet corps, and often voluntary classes in fencing and boxing. Further, all Public Schools maintain a number of school societies for debating, natural history, photography and the like, and nearly all have a school newspaper. Each of these institutions forms a centre of common interests and adds to the fullness of the corporate life.

Again, the organisation of the school society also finds expression in the public recognition of differences in rank (not social rank according to the position of the boys' parents) among the boys. These differences are often of a very intricate character. The governing class is composed of the prefects or prepostors, who in most schools have wide powers and considerable responsibility. They form a connecting-link between the masters and the other boys, and as a rule are appointed by the headmaster[2]

[1] An increasing number of schools devote the spring term to hockey or lacrosse, and the latter seems to be rapidly gaining popularity.

[2] In some schools a boy becomes a prefect automatically when he is promoted to the highest form, but more often the headmaster appoints

and report direct to him.[1] Much of the administrative work entailed by the school games and other institutions is done by them; they are responsible for order out of school hours, and enforce the school rules and traditions; they have definite rights of punishment[2] and special privileges which vary in different schools. Besides the prefects there are the captains and other officers of the various games who also have their special duties and authority, while often certain privileges are connected with the membership of the sixth or other senior form. Again, athletic distinction brings prestige and more or less definite position; members of the first cricket eleven are usually important people.

These school offices and honours are necessarily confined mainly to the elder boys, but most boarding schools consist of "houses" which also have their separate social organisation, their monitors, elevens and so forth. Hence any boy of moderate intellectual or athletic ability is tolerably certain to obtain some definite position in his house, and to be conscious that he can do something to promote its interests. House loyalty is generally very strong, even in the case of boys who have not yet realised the meaning of their membership of the school.

individual boys, taking account of their moral character and powers of influence as well as of their position in the school. Most of those whom I consulted approved of the latter course.

[1] One of the prefects' functions is to keep the headmaster informed as to what goes on in the school, and in particular to report serious offences with which they are unable to deal themselves. Experience shows that this can be done without any question of "sneaking" being raised, provided (1) that the headmaster and prefects have confidence in each other; (2) that the report is official, preferably from the whole body of prefects, and (3) that it is clearly understood by all concerned what sort of offences will be reported. But apart from any report of specific offences the prefects can give much valuable information. The only alternatives to the prefect system would appear to be constant supervision or systematic espionage, both of which are alien to Public School traditions.

[2] In most public schools they have a limited right to inflict corporal punishment; this apparently works well, provided the culprit has the right of appealing to the headmaster.

From the public boarding schools this form of social organisation has spread to other types of secondary schools, and, according to the unanimous opinion of those whom I consulted, with excellent results. The corporate life of a day school covers a smaller part of the boys' total experience than does that of a boarding school, but it is hardly less important as an instrument of moral training. The organisation of the school society in a middle-class day school must differ in some respects from that in a first-grade boarding school, but the same general system has been found to be applicable to both types of schools. The institutions in a day school are more difficult to maintain at a high level of efficiency owing to the competition of home and other interests unconnected with the school, but it is not less essential than in a boarding school that the boys should be induced to join in the school's corporate life, especially since it is comparatively easy for a day boy not to do so. In the boarding school the problem is the organisation of an intense common life already in existence; in the day school it is rather the creation of such a life.

This increase in social cohesion in the day school is effected as in the boarding school by means of school games and societies, and by the recognition of privileged classes of boys. As in the boarding schools, the prefects are the corner-stone of the whole building. A prefect's duties in a day school do not include the maintenance of order in a boarding house, and the number of hours during which he exercises his authority is less than in a boarding school, but if he has lighter responsibilities, his difficulties are greater. He will find it less easy to keep the school together and to rouse and maintain the keenness of the average boy; customs and traditions are less strong than they are in the Public Schools, and parents have more often to be considered. Strong day schools make themselves

responsible for the conduct of their boys while going to and from the school, and some have definite rules as to the hours during which boys may be seen outside their homes. The enforcement of such regulations is a difficult part of the prefects' work.

As a rule, membership of a given "form" counts for more in a day school than in a boarding school; many day schools have a system of form-matches and otherwise cultivate form feeling. But a growing number of day schools are adopting the division of the boys into "houses".[1] Each house consists of from twenty to thirty boys, and has usually a master and one or two prefects at its head. Games are organised on a house basis, and house institutions are as far as possible developed. In several schools which I visited this system has produced excellent results.

Perhaps the greatest difficulty with which the smaller grammar schools and many country schools have to contend in the organisation of their corporate life is the early leaving age of practically all their boys. This entails some modification of the prefect system; more must be done by the masters, and the school life as a whole remains more rudimentary, but it is often surprising to see how successfully the duties of prefects in such schools are fulfilled by picked boys of fifteen.

The large measure of success which has attended the introduction of the prefect system in all classes of secondary schools is due to its practical recognition of the two complementary principles, that a boy's moral growth depends upon his assimilation of the social influences of his environment, and that this assimilation is effected by his own activity. By the organisation of the school society the

[1] The boys may either be divided into "houses" according to the districts in which they live, or may be assigned to their houses by the masters. In most schools the latter method is more likely to produce approximate equality of strength among the houses.

potency of the influences exerted by the boys' corporate life has been very much increased, while the individual boy has been given an opportunity of actively participating in the common interests.

One important aspect of this process has been the widening of the social code by which the boys' conduct is so largely governed, and the code has therefore become a more comprehensive as well as a more powerful instrument of moral training. In particular the boys' attitude towards school discipline and order has undergone a change, whether the discipline is enforced by the prefects or the masters. The organisation of the school society has altered the character of the authority exercised by the elder boys. The irresponsible rule of the bully has been replaced by a regular system of prefect government, and the average boy has learned to look upon the ruling group partly as the representatives of order, and partly as the upholders of his own privileges and lawful rights. He is thus trained in habits of obedience to an authority he can understand. He knows that as he goes up the school he too may be called to some office of responsibility. The effect is seen in a new readiness to obey, shown, for instance, in the school games, and also in a new sense of responsibility developed in the elder boys.

Moreover, an analogous change has been effected in the boys' relations with the masters. The masters have been admitted within the tribal pale, and the boys' code has ceased to treat them as enemies who may be deceived without disgrace. They have become superior allies whose rights must be respected and whose counsel will be sought in time of need.[1]

[1] The relations established between the boys and a given master will obviously depend largely upon the master's personal qualities. All we can say is that in a school with an organised boys' society the social code obtaining in the lower and middle forms encourages friendly relations with the masters. A lie told to save a friend may be regarded

The significance of this alteration in the boys' attitude towards authority can be appreciated only if we remember that the function of school law, whether embodied in tradition or in the injunctions of a master, is to lead the boy to act in accordance with the dictates of his better self. That self may be undeveloped or forgotten for the moment, but it must be represented by the authority the boy obeys. If this authority is arbitrary, if the boy dimly feels that it is at variance with his highest sense of right, there is introduced a disastrous conflict between his personal morality and the ethical standard of his school. Hence school law can produce its appropriate effect only when it is both reasonable in itself and felt to be so by the boys.

But further, the inclusion of the masters within the pale of the boys' society is an essential condition of the ethical efficiency of that society considered in itself. Left to their own devices the boys would form habits and ideals natural to a community of which all the members are immature. The inclusion of the masters provides the necessary principle of progress. For by their influence upon the society as a whole and upon individual boys, they may do much towards raising the boys' ideals to the same level as their own.[1] Our whole system of moral

as allowable, but not a lie for the sake of deception or in order to save oneself. I am told that in several schools the boys are more ready than they were ten or twelve years ago to discuss school matters with the masters, especially with the younger men. There seems to be no doubt that in most schools the relations between boys and masters are tending to become more intimate.

[1] Several of those whom I consulted were in favour of some arrangement by which each boy should be regularly brought into personal contact with a master, by taking him work once a week or the like. Such a system is in force in a few of the Public Schools, and, given the right master, with excellent results. The expense entailed would, however, prevent its adoption in the poorer schools. Nearly all my informants were agreed that a master should see a good deal of his boys out of school hours, and several instances were given of masters who stimulated the boys' interest in literature or art or natural history, and thus greatly widened their mental outlook and raised their ethical ideals. In some schools a good deal more might be done in this direction.

training is based upon the supposition that the school society is permeated by the masters' influence.[1] It has been sometimes said that the prefect system renders the conduct of a school an easy matter and lightens the masters' responsibilities. No view could be more mistaken. It is not the boys who are to rule themselves independently of the masters.[2] Such a form of government would involve the masters' virtual abdication.[3] Rather the fundamental purpose of the system is to make the masters' influence more effective. Arnold's methods proved so efficacious because his moral force and earnestness enabled him to dominate his school.

In all classes of schools there are many masters who

[1] It follows that the prefect system can be successful only if the masters are equal to their work. This demands a high standard of efficiency, and one observer of wide experience held that Arnold's system requires an Arnold to make it work. At any rate the masters must be men of high ideals and of considerable width of culture. In the latter respect some of the masters in the municipal and poorer grammar schools are deficient. This will be remedied only when the community as a whole comes to recognise the importance of the master's function and the high qualifications it demands. In that case two results would follow: higher salaries would be paid, and the profession of teaching would be seen to be attractive by young men possessing ethical ethusiasm.

[2] It is essential that the prefects should be able to rely in the execution of their duties upon the advice and support of the headmaster. Where they do not feel that this is the case, conscientious boys are likely to be oppressed by the weight of their responsibilities. I have been told of a case in which a prefect's health suffered, solely (it seemed) from this cause. The sense of freedom which some boys experience during their first term at the university is sometimes intense. One undergraduate spoke of the joy of being in a place where "it does not matter what one does". Again, boys may be so occupied with official duties that their school work is seriously interrupted. Instances have been given me of alleged failure in scholarship examinations owing to the claims made upon the candidates' time and energy. Cases of this kind of overpressure are probably not frequent, but there is certainly a tendency in some schools to put too much upon the prefects, especially in connection with offences against morality.

[3] I know of instances in which such an abdication has taken place. More often, however, we find headmasters simply allowing purposes and ideals to grow up among his boys, which are clearly antagonistic to his own. One experienced college tutor held that Public School masters should be much more drastic. This view is not shared by all, but in some schools the senior boys are allowed, under cover of the prefect system, to overstep the bounds of proper discipline.

have been singularly successful in thus influencing their boys. Their power has been largely due to their high standard of devotion to their calling. In every class of secondary school one constantly meets men who spend themselves in the whole-hearted performance of their duty, often in spite of overwork and with small prospect of promotion. Very few are known outside a narrow circle, but many a boy when he leaves school looks back upon his intercourse with such a man as a potent source of inspiration which will abide with him through life.

But the success of these masters must also be attributed to their possession of special gifts, without which they could not have won the respect and admiration of their boys. Boys are keen but not profound judges of their masters' characters, and one of the most valuable results of what may be called the Public School tradition has been the acquisition by a large proportion of secondary masters of the qualities which specially appeal to boys. Of these qualities decision and strength of character are among the most essential. Others are tact and courtesy, fairness in word and deed, and the absence of that respect of persons which leads a man to alter his behaviour according to the importance of those with whom he deals. Of special value is the healthy and natural character of the typical master's relations with his boys. He views with aversion all attempts at conscious moral influence, and aims at getting his boys to do right acts, not at directly improving their moral character.[1]

III.

But further, assuming that the organisation of the school society has been carried out and that reasonably

[1] Compare Edward Bowen's reference, in *Arnoldides Chiffers*, to the cricket captain who should say: "Go to, I will exercise a moral influence on my team".

satisfactory results have been obtained, experience seems to show that in two respects this system of moral training is incomplete. It does not in its present form sufficiently develop the independence of the average boy, and it fails to do justice to the connection of the school with the life of the community around it.

In spite of the activity and outward freedom characteristic of life at a secondary school, it cannot be said that the majority of the boys when they leave show any special power of independent thought and action,[1] and their deficiency in initiative appears to be partly though not wholly due to the training they have received at school. The level of the boys' society has not always been raised from that dominated by custom to that characterised by independent moral action. This latter stage, indeed, can be fully reached only by the elder boys. It is unnatural for the boys in the middle of the school to advance much beyond the stage of obedience to tradition. But the important question is whether this stage represents the highest ideal of the school society, or whether it is pre-

[1] The evidence I have been able to collect upon this point is somewhat conflicting. Some informants state that it is the boys from Public Schools who more particularly show a lack of enterprise and are guided by custom and convention. This is disputed by others who point to the fact that Public School boys often make excellent leaders of men. Perhaps the conclusion may be drawn that the Public School system encourages initiative in the ruling boys, but does not develop it sufficiently in boys who fail to reach positions of authority. The same deficiency is frequently charged against boys from middle-class day schools. Business men of wide experience complain that boys willing and able to bear responsibility are comparatively few. This is doubtless due to many causes, but I think there is reason to believe that the schools tend to produce respectable mediocrities rather than energetic leaders. The boys from colonial schools, I am informed, usually possess greater initiative. I have been told that the same holds good of many boys from the smaller grammar schools. An unreasoning social conservatism is most noticeable in Public School boys, but it may also be observed in boys from other types of secondary schools. Social conventions are important in all organised school societies, though they take different shapes according to the social environment from which the boys are mainly drawn. They have an important function, but they do not represent the highest stage of social evolution.

paratory to the attainment of moral freedom. This weakness of the system may be partially counteracted by providing more frequent opportunities for independent action in the case of the boys below the ruling class,[1] but the real remedies must be sought in a closer connection between the school and the outside world, in the improvement of the teaching given by the school, and in the development of the religious instincts of the individual boy.

The second weakness from which the prefect system often suffers is its tendency to narrow the boys' social interests. The isolation of the school from the world at large was accepted as axiomatic by the founders of our system of great boarding schools. These schools were intended to carry on a form of education which was essentially a disciplinary process. They aimed at the repression or transformation of the boys' natural instincts rather than at their guidance and development. They endeavoured to train the mental powers by formal studies, and came to consider it no part of their function to impart knowledge of practical utility. The original stringency of the system has been modified in many ways, but the desirability of separating boys from their home environment is the fundamental principle by which the existence of boarding schools is justified. Now it may be at once admitted that some measure of seclusion is necessary, as supplying the negative condition for the effective influence of the school. And it is in some cases needful to take a boy away from home in order that the school may have him more completely under its control. But the interference with his life as a member of a family normally

[1] For instance, appropriate duties are in some schools assigned to as many boys as possible in the middle forms. Junior games have their own officers, and junior school societies are encouraged. In one school I visited there are flourishing debating societies for boys of various ages almost down to the bottom of the school.

involves a serious loss, and not infrequently issues in an incomplete development of his moral nature. Speaking generally, the influences of school and home should be concurrent and supplement each other. For school and home represent to the boy the two great types of social institutions. Life at school is based upon the principle of resemblance; life at home on that of difference. At school a boy associates pre-eminently with his equals, at home with those who are older or younger than himself or with persons of the opposite sex. It is needful that he should enter by experience as fully as possible into the meaning of both these fundamental types of human relationship. There is perhaps a tendency for this to be more widely recognised, and the popularity of first-grade day schools is apparently increasing. But at present a section of society sends its boys away to school as a matter of course, and often at an early age. This fact is, I believe, responsible for some of that lack of sympathy with minds unlike our own, which has been one of the chief weaknesses of both our social and political life.

In day schools the tendency to erect a barrier between the school and the world is less pronounced, but their corporate life has been largely modelled upon that of the boarding schools, and the tradition of isolation is still to some extent maintained. This is seen in the lack of systematic efforts to interest the parents in the school, in the aloofness of some schools from the interests of their towns or villages, in the social exclusiveness which is not infrequently encouraged, in the absence of definite participation in the national life, and in the tendency to regard school successes as ends in themselves. We hear complaints that when a boy leaves school he often does not possess the interests, habits and knowledge needful to enable him to do good service in his calling. There is apt to be a lack of continuity between his school life and his later

work, and the lessons of corporate loyalty and of responsibility for others which have been learned at school do not always find their application in the larger sphere of professional or business life.

There are, however, many signs that the more earnest schools are making efforts to overcome this weakness. Parents are encouraged to make themselves acquainted with the details of school life;[1] more frequent reports are sent home of the boys' work and conduct; parents' evenings are a recognised institution in a growing number of schools.[2] Attempts are also made in many schools outside the regular school teaching to interest the boys in the life of the Empire or of the locality, or in some philanthropic enterprise. Thus the observance of Empire Day and the linking of schools in England with others in India and the colonies[3] are illustrations of the methods by which it is hoped to enable the boys to realise more fully their membership of the Empire. The growth of cadet corps and rifle clubs is largely due to the same desire. One may recognise in these movements welcome signs of a quickened national consciousness without being blind to the danger of a sentimental jingoism to which their perversion may lead. Efforts are also sometimes made to bring the boys into touch with the life of the locality,[4] but, speaking

[1] In one school the parents of the boys in a given form are invited to come on a stated afternoon to see the work that is being done. In another the school is open to the inspection of parents on a certain day. Circulars to parents upon special points have proved a valuable means of arousing interest.

[2] The parents are invited on a given evening to meet the headmaster and the staff. In the schools with which I am acquainted the headmaster gives a short address upon some aspect of school life, and then invites questions and suggestions from those present. An opportunity is also given for parents to discuss questions with the masters who teach their boys.

[3] Boys in the English school correspond with boys in the school with which they are linked, and efforts are made to interest each school in the doings of the other.

[4] For example, boys are interested in the local hospital or in boys' clubs. The school takes part in municipal and other public functions. Friendly relations are established with the elementary schools.

generally, enough is not done even in day schools to foster local patriotism, while the attitude of boarding schools often tends to be that of almost ostentatious aloofness from the concerns of local life. Again, several of the larger schools support school clubs or missions, or help in such work as the organisation of holiday camps for poorer boys.[1] In some instances such undertakings have proved signally successful, but in others they have engendered in the boys an attitude of benevolent superiority towards those whom they were supposed to help. Unless boys and masters treat those poorer or more ignorant than themselves as essentially their equals, in spite of superficial differences, any philanthropic efforts will do more harm than good.

But in any case the problem how to bring school ideals into harmony with the best thought and life of the community will not be solved by such isolated efforts. It is comparatively easy to add a club or mission to the school institutions, but to effect a change in the whole tone and spirit of the school is a matter of much greater difficulty. In a few schools, indeed, this change has taken place, and on all hands there are signs that the schools are realising the nature of the task that lies before them, and coming to see that its accomplishment demands both strenuous effort and patient and fearless thinking. The unrest which is so noticeable in our secondary education is one expression of the consciousness that our methods need to be adapted more closely to the new conditions. Never probably has there been a greater possibility of progress than at the present moment.

But, besides bringing their boys into contact with the ethical life of the community, the schools have a duty to

[1] I have been told of a very successful camp in which the boys from a secondary school lived with an equal number of working-lads on terms of comradeship. The two parties slept in different tents.

perform in saving their boys, as far as possible, from the besetting temptations of our time. These temptations are mainly the result of the prevailing tendencies to luxury, excitement and the pursuit of pleasure. The character and extent of the efforts made to counteract these tendencies vary much in different schools. In some schools simple habits are enforced, but in others the reaction against the Spartan rigour of former days has led the authorities to provide unnecessary luxuries or to allow the boys to obtain them for themselves. The amount of money spent by boys on food, especially at the tuck-shops connected with certain schools, is often far too large, and is an indication of self-indulgent habits. But in this as in other cases a policy of prohibition is insufficient. What is wanted is a spirit of strenuous self-control and of self-denial for some worthy object. Such a spirit has been evoked by many methods, from the training for school games to the sacrifice of pocket-money for some charitable cause.

Another purpose of the school should be the discouragement of an unhealthy craving for excitement, by filling the boys' minds with natural interests. In some schools this is done, but more often undue excitement is positively stimulated by the introduction of excessive competition. With boys it is generally to the spirit of rivalry that unhealthy excitement is chiefly due, and especially to rivalry before the eyes of interested spectators.

One of the worst results of an atmosphere of publicity and excitement is the destruction of the boys' mental peace which is essential to their healthy moral growth, and which is already threatened by the number and variety of their interests. The danger of mental distraction, which shows itself in our general social life, is even more imminent in the schools. In some schools the boys' time is so completely filled with duties and amusements that at

the end of the term they are worn out in mind and body. Among the remedies that have been tried are the simplification of the curriculum, more leisure for employments of the boy's own choice,[1] the total or partial abolition of prizes for work and games,[2] and in the case of boarders a definite time set apart for private thought and reading.[3] But the most effective antidote is found in the peaceful atmosphere of certain schools, in which good organisation and a prevailing tone of quiet purpose combine to give a sense of rest and order which is a help and not a hindrance to an energetic common life.

Any discussion of the efforts to break down the barrier between school and world would be incomplete without some reference to co-education. It is claimed that its general introduction would enable us to assimilate the conditions of school training to those of home and social life much more closely than would otherwise be possible. No adequate consideration of the many questions raised by this contention can be here attempted. I must confine myself to a brief statement of the conclusions to which our present knowledge seems to me to point. I believe that the advocates of co-education are right in their criticism of the separation of the sexes during the period of school life. This separation is partly the result of an artificial condition of society, partly a relic of mediæval methods. It appears to be generally desirable for boys and girls to be taught together until the age of twelve or thereabout, and

[1] One school has a special afternoon once a week for hobbies. Other schools excuse home preparation on one evening of the week.

[2] A few schools have abolished marks and prizes altogether, but the experiment has not in my judgment been so successful as to justify the general adoption of this policy. On the other hand it has been proved by experience to be quite possible to substitute form cups for individual prizes in the school sports.

[3] In one school a bell ("the Angelus") is rung each evening for a five minutes' interval of silence, which is much appreciated by the boys. A definite time on Sundays is allotted in some schools to private reading and writing, no conversation being allowed.

it is well that older boys and girls should be brought together in natural intercourse much more than is at present customary. This is, however, primarily a matter for the parents, and whether attendance at the same school would be advantageous is doubtful, except in special cases. But such attendance, assuming proper management, need involve no special danger. The demand, however, that boys and girls of more than fourteen years of age should receive the same *instruction* I hold to be mistaken. It appears to underestimate the differences, physical, mental and moral, between the sexes, and in particular to recognise insufficiently the diversity of their social functions. A system of complete co-education would correspond to the conditions in a society where no distinctions, either legal or professional, were drawn between men and women. But the new conception of education leads to greater emphasis being laid upon specific preparation for definite callings or other social functions, and encourages the differentiation rather than the unification of teaching methods. We may therefore expect that in the future both the curricula and the methods of instruction will be more carefully adapted to the special needs of boys and girls.

Perhaps the most obvious means by which the schools can bridge the gulf which too often separates them from the world is by the reconstruction of their curricula and the improvement of their teaching methods, that is by the use of the second of the two great instruments of moral training, which were previously distinguished. Just as by its organisation and administration a school must enable its boys to enter into the ethical activities of the time, so by its teaching it must help them to assimilate the ethical thought and aspirations by which this activity is inspired.[1] The spheres of thought and action are

[1] Of course in the boys' minds these thoughts or aspirations will be present in an elementary and undeveloped form. But it is possible, for

closely related, and the school's teaching must be the expression, on the plane of intellect and feeling, of the principles which underlie its corporate life. In the past it has been one of the weaknesses of our schools that they have shared the national tendency to underrate the importance of systematic thinking which consciously aims at explaining, criticising and guiding the process of our lives. The last few years, however, have seen a growing appreciation of the part which may be played by instruction in promoting the boys' moral growth, and hence in many schools the teaching given has become a more effective instrument of moral training.

Speaking generally, however, and allowing for not a few exceptions in the case of individual schools and masters, secondary schools as a class have failed to reorganise their teaching in accordance with these principles, and their instruction has therefore been deprived of much of its proper reality and stimulating power. There are still too many boys who look upon their work as a necessary evil, and others who do it mainly for the sake of some ulterior advantage. A larger number work respectably but without real interest, and thus fail fully to assimilate what they learn or to draw from it motives for their lives. Many boys, indeed, are keenly interested, at any rate in certain subjects, but this attitude is still in some schools the exception.

A result of the ineffective character of much school teaching is seen in the narrowness of the boys' ideals. In some cases the boys are not brought into contact with the wider thought and culture of their time; in other cases the contact is too superficial seriously to affect their inner life. Their aims and ambitions remain confined to

example, for a boy to acquire a habit of sympathetic interest in individual boys less fortunately situated than himself. He may enter into certain aspects of national life, especially from the ethical point of view, even if his powers of judgment are immature.

the circle of ideas which they have really made their own. This is the explanation of the excessive preoccupation with athletics characteristic of many boys. Generation after generation of boys have found in their games the most absorbing interest of their school lives, and hence the tradition has grown strong that games are of supreme importance, more important than work and even in some cases than the attainment of moral excellence.

School games in themselves need no defence. They are of the greatest value from the point of view both of physical development and of moral training. But exclusive devotion to them at the cost of higher interests involves a serious lowering of the moral standard. A boy's interest in athletics necessarily helps to determine his ethical ideals. Just as the sight of a neat pass or a well-timed stroke affords him an æsthetic pleasure, so the moral qualities exemplified upon the playing field evoke his moral admiration. That these qualities may rightly furnish one element in his ideal cannot be disputed. It is good for him to wish to be strong and plucky, still more to have the reputation of always "playing the game". Whether he will be taught unselfishness is doubtful, but at any rate he will learn loyalty to a side. Nevertheless, most of these virtues, excellent and necessary as they are, belong more particularly to a comparatively early stage of ethical development. They involve little breadth of sympathy, reverence or pity, and their field of exercise is both narrow and remote from ordinary life. It does not follow that the courtesy of the cricket field will be extended to the home. The fact that many boys' ideals savour so strongly of athletics is an indictment of the teaching of their schools and homes. The worship of the athlete can only be due, as it was in the days of Euripides, to a deadness of intellectual and spiritual life.

The failure of the nineteenth-century reformers to re-

organise school teaching upon the same principles as those which regenerated the boys' corporate life has deprived much of the instruction that is given of its reality and stimulating power. We may fairly require of the school that it should transmit to its boys the heritage of ethical aspiration and achievement of which they are the heirs. The conflicts and sacrifices of the past have stored up for them a wealth of moral energy by the use of which alone they can live as worthy members of the nation. In the lives of those around them, in the language they speak and the books they read, in the social customs and institutions of their country, are summed up the results of centuries of effort. The boys have been born into a great ethical community, and it is the function of the school to help them to realise the meaning of their membership.

A certain narrowness of outlook and some insensibility to higher interests appear to mark the lives of many boys after they have left school, if we may judge by their favourite amusements and the literature they read. It would indeed be most unjust to lay the blame for the prevailing low level of intelligence entirely upon the schools, but it must be admitted that they have done less than might have been expected to inspire their boys with wide interests and high ideals.

Wherever lack of interest in school work is found, it is a proof that the school's instruction does not contribute any important element to the boys' moral growth. But its failure to do this is mischievous in two ways. In the first place, it establishes in the minds of many boys two almost disconnected spheres of interest, the one with little motive power associated with their work in school, the other occupied with the more vivid concerns of their life outside. Such a distinction implies an absolutely mistaken attitude towards school work, for which the only cure is more stimulating teaching. But instead of apply-

ing this remedy, schoolmasters in the past have been prone to try to counteract it by appealing to adventitious motives. Hence the undue prominence of marks, examinations and punishments in many schools. These all have their uses, but their employment as a stimulus to industry is a confession of weakness in school teaching.

This wrong attitude towards school work is unfortunately apt to be reproduced in the boy's later life. If he has habitually spent the last half-hour in school listening for the bell, he is only too likely to regard his work in the office or the workshop as so much drudgery to be got through in as little time as possible. This may well be one among many sources of the tendency to prefer the claims of pleasure to those of duty which threaten the foundations of our national efficiency.

I have said that one reason for this partial failure of the schools has been the imperfection of their teaching methods. But it should be added that this defect is growing less. The last few years have witnessed a remarkable movement towards the introduction of more stimulating methods of instruction. I may instance the reforms which are being carried out in the teaching of science, modern languages, history, geography, English literature and classics.

But a further cause of the intellectual weakness of many schools is to be found in their inadequate conception of the general purpose of school teaching. Speaking rather of tendencies than of invariable practice, we may say that the Public Schools have been apt to teach subjects rather for their formal value than for the sake of imparting knowledge and interests which will help the boys to enter into the best thought of the community. The municipal schools on the other hand have taught what seemed likely to be practically useful, though sometimes in an abstract way, but have failed to make their education

liberal because they have tended to confine their efforts to the narrow aim of equipping their boys for individual success in business. The grammar schools as a body have oscillated between these two extremes.

Without venturing upon any attempt to define the final object of school teaching, we may assume that from the special point of view of moral training it must bring the boy into contact with contemporary ethical thought and feeling, and must lead him to prepare himself for a definite course of life of ethical activity. Hence the boy must be supplied with the knowledge necessary for the assimilation of the highest ethical ideals of his time. He must be made familiar with the lives of men and women who represent the various types of ethical achievement, and with some of the classical presentations of ethical ideals. He must also gain some insight into the meaning of the social life around him and its institutions, for which an elementary acquaintance is needed with the chief fields of contemporary thought and action. Thirdly, he must be prepared for playing his individual part in the life of the community by learning something of the application of ethical principles to his special interests and ambitions.

But the task of transmitting to the boys their heritage of ethical knowledge and emotion is no easy one, and in our own day has become more difficult perhaps than ever before, partly because of the conditions under which we live and partly because of the past history of the schools themselves. During the last fifty years the problems of our national and social life have become more complex and far-reaching. The progress of democracy, the expansion of our Empire, the increased urgency of social questions, the decay of traditional habits of thought and feeling under the influence of new conceptions derived from science and from history, the higher standard of material comfort with its

temptations to a practical materialism, all give to the school unequalled opportunities, but also enormously increase the arduous nature of its task. Again, each of the two great classes of schools by which the bulk of our secondary education is provided, has in the past suffered from a characteristic weakness, involving in each case a corresponding inability to give the highest form of moral training. The great boarding schools and the other schools which share their atmosphere have on the whole failed to keep in touch with the new world of democracy and science, and on the other hand the middle-class schools have shown a want of sympathy with the wider ethical and social aspirations of our day; their tone has been too narrowly intellectual, and their ideals have often lacked depth and comprehensiveness. The one class of schools has been unable to appreciate the claims put forward for the individual man as such, while the other has not done justice to our more vivid perception of the significance of society. Hence both classes of schools have generally failed to grapple with the more serious problems of our personal and national life.

Many efforts are, however, being made to remedy some of the most obvious deficiencies in the traditional curriculum. For instance, it is widely recognised that definite lessons in hygiene are desirable, and where such lessons have been intelligently given the results have proved most encouraging. Similarly it is frequently urged that a course of lessons in civics ought to form part of the training of all boys, the instruction being given either in the history or geography lessons or during special periods explicitly devoted to the subject. Such definite and systematic instruction affords the only rational basis for either national or local patriotism. An intelligent knowledge of history and of present social conditions is essential if a boy is to realise the responsibilities as well as the advantages which follow from the fact that he is a member

of the English nation and born on English ground, and also that he belongs to a community living in some definite town or village. In a certain number of schools systematic attempts are being made to give this knowledge, but much effort and many experiments are needed if we are to solve the vital problem of educating a national consciousness of our imperial responsibilities.[1] In the same way the extension of local government has hardly been accompanied by an adequate realisation of its ethical implications. We find a general ignorance of the machinery by which this government is carried on, and a serious dearth of high-minded and educated men willing to seek municipal office. The schools can do something towards interesting their boys in the details and results of local administration, and in a few cases are making a definite attempt to do so. One great difficulty at present is the lack of masters qualified to give such instruction, but as soon as the demand becomes effective the supply will be forthcoming. If a few of the leading schools would enable selected masters to qualify themselves for the work by obtaining practical experience, we might expect the whole question of teaching civics to be lifted to a higher plane.

Again, not a few authorities agree that the senior boys are benefited by receiving more or less systematic instruction in the principles of practical ethics. Boys of seventeen or eighteen often feel a strong desire to co-ordinate their ethical experience, and a course of lessons in the elements of ethical theory and its practical applications has proved helpful by preparing them to deal more intelligently with the moral problems which will confront them in their later lives. But apart from any

[1] Perhaps I may call attention to the danger of a debased form of teaching which tends to limit the boys' sympathies to their own country. The nation is not the most comprehensive ethical unit, and such a limitation implies a misconception of the ethical significance of patriotism.

such course of lessons there is a tendency, which will doubtless become more pronounced, to use the opportunities afforded by addresses to the school or sermons in the school chapel for the purpose of giving definite instruction on important moral subjects which are not adequately treated in the ordinary form lessons.

It is not enough, however, for the schools to give their boys a knowledge of facts of ethical importance, if their instruction is to lead the boys to assimilate the highest ideals of the community in which they live. They must also help the boys to feel the ethical significance of what they learn. A moral principle has been truly learned only when it has grown strong in emotional associations, and when it is coloured by a sense of the sacrifices which have been made for it, and of the struggles which loyalty to it may entail. Such knowledge as this can only come with years, but the school may lay a foundation for it by fostering the boys' capacity for ethical appreciation.

So far as this can be done in the course of the school's teaching the most direct method is that of exhortation, but I have never met a successful master who did not profoundly distrust the employment of this method except in sermons or addresses or on occasions when the boys' own conduct necessitated its adoption. Apart from these special occasions the methods employed are the indirect ones of suggestion and the provision of opportunities for appropriate action.

While the results obtained will obviously vary in value with the personal qualities of the individual master, it cannot be doubted that the reliance of our schools upon the influences of suggestion rather than upon more direct and outwardly attractive methods is due to a sound instinct, and is one of the sources of their strength. A master, except in the definite cases mentioned, treats his boys as morally his equals, though they are intellectually his inferiors, and

it is a fear of disturbing the healthy relation thus rendered possible which lies at the root of much of the prevalent dread of direct moral lessons. So far as such lessons involve what I may call official exhortation, I believe the dread to be absolutely justified, but the same objection does not apply to instruction in the facts of personal and social life, the necessity for which has been already urged.

IV.

The preceding survey, imperfect as it has necessarily been, has, I hope, given some idea of the methods by which our secondary schools may hand on to their boys the heritage of ethical ideals and achievements into which they have been born. But the separate consideration of the two chief instruments must not lead us to forget that the ethical efficiency of the school is measured by the extent to which all its methods are subordinated to the pursuit of a unified ethical ideal. In my visits to many types of schools nothing impressed me more than the tone prevailing in certain schools which was the outcome of their devotion to definite forms of ethical ideal. It is by the character of its ideal and the strength of its devotion to it that a school must finally be judged. There are schools in which it almost seems as if every member, from the headmaster down to the smallest boy, were inspired by the same spirit of loyalty to some ideal aim. There may not be much talk of moral training, but the thing itself is there. A boy on entering such a school finds himself in an atmosphere of moral earnestness, which he may resist, but from the influence of which there is no escape. Such an atmosphere is due primarily to the ethical enthusiasm of the masters; often, but not always, of the headmaster. It is more easily attainable in small schools than in large, and the practical impossibility of its continued existence in a school of many hundred boys is a fatal objection to such an institution.

In the past it has always been the schools in which an intense ethical unity was realised which have been pre-eminent as places of moral training. Such schools were those of the Brethren of the Common Life, the Little Schools of Port Royal, Rugby under Arnold, and perhaps to a rather less extent Uppingham under Thring. The common membership of some religious or social group may render this unity easier of achievement, but such a basis is not essential. What is essential is that the masters, to whom the ethical atmosphere of the school is primarily due, should have in their own minds a clear conception of their personal and social ethical ideal, and of its bearing upon the problems of practical life both in the school and the world outside. Arnold, for example, had a definite idea of what he meant by personal and civic righteousness, and founded upon it both his system of school government and his ethical instruction. He did not shrink from applying it in his sermons and elsewhere to practical questions of individual and social morality. The lack of coherent ethical purpose in so many of our schools is due to his successors not having always followed his example. Through lack of courage or clear thinking they have too often failed to formulate a well-defined ideal and to use it as a standard by which to try the details of school and social life.

Again, if ethical unity is to be attained, it is the almost unanimous conviction of those who speak from their own experience that the basis of the school's life must be religion. There is a striking consensus of opinion that the due development of the religious instinct is an essential part of any scientific system of education, and that moral training, to produce its full effect, requires a background of religious faith. With the form which the religious teaching or observances ought to take I am not here concerned, but I would most emphatically insist upon the value of the religious spirit. Those who have knowledge of the inner

working of our schools agree, with few exceptions, that this spirit is needed to provide a supreme sanction in the individual lives of boys and masters. It affords a foundation for that universal sympathy which the ideals of our time demand. It is the lever by which boys have been raised, above obedience to tradition, to fidelity to their own sense of right, for it makes them conscious of an absolute obligation, independent of the judgments of society. With many boys it has provided a motive for self-discipline, and has cultivated an attitude of reverence. The personal influence of a master inspired by true religion, the appeal whether in general address or in individual converse to the religious sanction, the observance of religious rites and seasons, may be the vehicles of a power capable of transforming the boy's whole life. This will hardly be disputed by those who are acquainted with the results effected by talks and sermons, by such rites as confirmation, by the retreats in Roman Catholic schools, and above all by the example of religious men. And what is true of the importance of religion for the individual boy holds also of its significance for the school. Whatever form of religious doctrine or observance be adopted, or even in the absence of all outward expressions of religious faith, all our experience goes to show that the religious spirit must be present if the school is to afford the highest type of moral training.

Finally I would point out that our new conception of the function of the school throws much of the responsibility for the boys' moral training upon the community at large. Not only is it needful that the nation should show a more intelligent appreciation of the aims and value of school education, but it must itself co-operate by providing the social conditions necessary for its children's moral growth. Even supposing that the schools could work in permanent antagonism to the social forces of

their environment, they would in that case be powerless to achieve their end. But in fact it is impossible for the schools to stand in isolation from the influences around them, for the nation's schools are the social organs by which it hands on its spiritual life to the coming generation. The ethical energy of the schools is, therefore, measured by the nation's moral earnestness to which they give expression. The more perfectly they reflect the national ideals, the more directly will they depend upon the nation's moral strength.

It follows that if the moral training given in our schools is to be brought into closer harmony with our highest ethical standard, the first condition is an increase in the moral earnestness of the parents and the whole community. In the family, it is the sacrifice by the parents of their time and thought which makes the home a scene of moral training, and the same principle is true of society as a whole. In proportion as the community makes the training of its children one of the main objects of its corporate life, will the children obtain the education they require.

But this desire to educate our children should lead us to a careful consideration of the means by which the work can be accomplished, and there is a serious danger lest we should be guided by impulse and emotion rather than by reasoned knowledge. In the home the parents may sacrifice themselves to give their children pleasure without remembering that the surest source of happiness is a habit of unselfish service, which indulgence only makes more difficult of acquisition. At school the master's interest in the welfare of his boys may be deprived of half its value if it is not guided by a knowledge of the scientific principles of education. Amid much talk and not a little willingness to prefer our children's interests to our own, it is perhaps in a serious attempt to understand the nature of those interests that our zeal can find its most effective field of action.

For it is on the intellectual side that the system of moral training followed in our schools is weak. It is based on fundamentally sound principles, and in the school's corporate life it has at its disposal an instrument perhaps unequalled in the world. It is worked by masters many of whom it would be impertinent to praise. Hence it is not surprising that in some respects the results obtained are good. The average Public School boy is a most attractive person, and the typical boy from an efficient day school hardly less so. But with neither class of boy is specially associated either the breadth of sympathy and interest or the moral earnestness which ought to mark the educated members of a race like ours. The schools as a whole have not made the best use of the magnificent material they command. The reason, as I have tried to show, is that a certain narrowness of view and limitation of ethical ideal has tended to make them keep aloof from the main current of the nation's life. The aim they set before their boys is too often scholastic distinction or personal success, the winning of a scholarship or the passing of some examination, sometimes even distinction in athletics. The subjects they teach and their methods of instruction have too little connection with the living interests of the time, or else the knowledge the boys acquire is apt to be regarded as a means to their personal advancement. There is too little definite preparation of the boys for playing their part as members of the nation. The effect is seen in the poverty of the boys' ideals, in their lack of interest in school work, in their undue devotion to pleasure or athletics, and often in their slavish following of the crowd. Few masters have, like Arnold, a great ethical ideal, inspired by a keen study of the nation's needs, on which to base the training given in their schools. And this partial failure of the schools has corresponded to a lack of faith on the part of the community at large in the

value of our present system of education. But these defects are such as can be remedied, and the great forward movement in secondary education, which has been a feature of English life during the last twenty years, shows that the nation has taken the work in hand.

CHAPTER XIII.

PUBLIC SCHOOL MASTERS ON MORAL TRAINING AND INSTRUCTION IN THE PUBLIC SCHOOLS.

Communications from—

The Headmaster of Clifton (the Rev. A. A. DAVID) and colleagues.
The High Master of Manchester Grammar School (Mr. J. L. PATON).
The Master of Marlborough College (Mr. FRANK FLETCHER), and others.

(i) *The comparative ethical value of different school studies.*

(1) *Reply of Mr. H. B. Mayor, Assistant Master at Clifton:—*

For many boys at a Public School "book-learning" has little ethical value, for they never get to understand books. Indirectly they learn industry and get the power of facing distasteful duties; but, when the interest is not actively awake, the will is likely to be lethargic.

Both intellectually and morally these boys would gain by more practical work. For many of them even the work in the laboratory is not practical enough, as it seems too remote from real life.

In practice we try to appeal to them by the training they get in games; but the moral training there is of too restricted a kind, and is far more valuable in the early stages than later on. It is too much divorced from intellectual effort. A real ethical training must take account of the intellect.

Engineering, or a much more systematic and interesting

course of carpentry, might be desirable; to learn the use of tools gives a feeling of mastery which many boys never get except in connection with games: and in games there is nothing to bridge over the gap between the practical and the intellectual. In engineering or carpentry practice leads up to theory.

Classical boys are getting a strong ethical training from their school work, but for them the present training is deficient on the practical side. Games, and still more official duties, do much to correct this; but I think they too would gain enormously from a certain amount of systematic manual training. Personally I should like to see it provided for (if the many practical difficulties of routine, instructors, etc., could be overcome) by a greatly extended system of compulsory military training, in which drill was reduced to a minimum, and engineering, land surveying, map reading, scouting and such things were more systematically taught. This would seem to offer a natural opportunity for the most direct *moral* training, as it would be directly associated with the idea of public duty.

Modern Languages at present seem to neglect the ethical side too much. If a canon of first-rate literature could be established, and modern novels banished from the school curriculum, French and German literature might be made a medium of moral training much as Classics are.

Mathematics have little or no ethical value; the training is purely intellectual, and is too abstract to be easily linked up in a boy's mind with practical life.

Chemistry stands too much by itself for the ordinary boy to associate it with ordinary life; it seems to him partly too abstract, partly too much concerned with isolated details.

Physics is better calculated to provide the bridge between the practical and the theoretical; electricity and mechanics especially seem to combine the two elements.

History, though directly concerned with moral problems, is for boys a less satisfactory medium for ethical training than good literature, as it requires a more mature mind to understand the problems as there presented. Exceptional boys apart, it should be a purely subordinate study, or it tends to become vague, desultory or didactic.

The difficulty in *English*, taught as a separate subject, is to get the concentration and the strong intellectual effort which are an essential part of ethical training.

To conclude: I think that, except for boys who have a natural appreciation of literature, the school teaching is deficient as a training in ethics; the problem ought to be approached from the practical side, but the practical should be linked up with the intellectual. The importance attached to games at present comes from an instinctive feeling that the problem must be attacked from this side; but the importance of the intellect in connection with ethics is forgotten. From relying too much on games for giving the ethical training, we find that many boys leaving school have got their ideas of public duty and private amusement seriously confused, and cannot always disentangle them in later life.

(2) *Reply of Mr. J. L. Paton, High Master of Manchester Grammar School:—*

The ethical value seems to depend not so much on the ethical content of the different studies as upon the aptitude and attitude of the boy. A boy with no gift for language, if kept at grammar-drill and gerund grinding, loses all sense of joy in work. This stunts and deadens his character-growth. At the same time a distasteful subject may be of the greatest ethical value simply because it is distasteful. For this reason Classics and Mathematics, though not so directly ethical as History and Literature, have more tonic effect upon character: the moral idea

strikes home better (1) because it is suggested not explicit, (2) because of the tough warp of disciplinary study which forms its background.

Personally, I should say that the ethical content of classics is superior to that of modern languages, science or mathematics; there is more to evoke and deepen moral thoughtfulness: also that the ethical content of German literature is superior to that of French, but I do not find that boys trained on the modern side are, as such, less responsive to the higher motive, or inferior in their standard of conduct.

Manual training is valuable for ethical reasons:—

(1) Because it shows honour to hand-work.

(2) Wrongness, being visible and concrete, convicts itself.

(3) It gives a chance for a boy who is a "crock" at other subjects to feel that he is good at something, and thereby retain what is the salt of individuality—self-respect.

(4) A boy's manual energy, if untutored, runs to destruction, is therefore savage: if tutored, it leads to construction and enlightenment.

(5) Pain and pleasure senses reside in the muscles, hence importance from moral point of view of having all muscles directly under control of a balanced brain.

(6) Education founded upon words alone is apt to generate euphuism and other forms of intellectual snobbery.

(ii) *How far, under existing conditions, are systematic moral instruction and training given to the boys through the religious lessons or otherwise?*

(1) *Reply of the Headmaster of Clifton* (*Mr. David*):—

The moral instruction and training are not systematic. Masters use as they can the opportunities available by sermons, addresses, preparation for Confirmation, Bible

lessons, lessons in literature and history, and private conversations. Occasionally masters are asked to speak to their forms upon some particular subject. I believe that often an effect is produced in inverse ratio to the size of the body addressed. But as a rule we aim rather at a spontaneous and indirect use of such influence, believing (1) that the effect is produced rather by the man than by the lesson, (2) that the effect is more powerful in proportion as the lesson has been appropriated by the boy through his own inference rather than supplied to him with applications ready made.

(2) *Reply of the High Master of Manchester Grammar School (Mr. Paton)*:—

Moral instruction is not given in any systematic way, only indirectly. It is a by-product of Scripture, History, English Literature and every subject of the curriculum: it is not focal. If given in a direct form it is only when a text is provided either (*a*) by occurrence of some offence against moral law, or (*b*) by some special occasion like Founder's Day, opening and close of term; boys leaving or entering the school. When new prefects or form monitors are appointed the High Master speaks to them collectively as to their duties and responsibilities. Boys are spoken to privately, when symptoms are noticed, or offences occur.

Moral training. For this we depend upon the whole organisation of the school life, the disciplinary system in class and out of it, the whole atmosphere of the school, with that sense of perpetuity and dignity which come from long tradition.

(iii) *Do you think that in addition to the influence exerted on the pupils by the tone of the school, by the organisation of its work and play, and by the personality of the teachers, more should be done to provide systematic*

moral instruction and training as a part of education? If so, should it be,

(a) *though systematic in plan, almost entirely indirect in method,* e.g., *given through the teaching of literature and history; or*

(b) *arranged as part of the definite religious teaching of the school; or*

(c) *planned in the form of regular lessons making a graded course of moral instruction on non-theological lines; or is some combination of these methods the more efficacious?*

(1) *Reply of Mr. David:—*

I am not convinced of the need of any systematic instruction on the lines suggested.

(2) *Reply of Mr. Paton:—*

(*a*) I do not see how it can be systematic in plan if it is given through literature and history. Why these two subjects only? Literature should be taught as literature, history as history; the moral object should not be focal.

(*b*) The definite religious teaching is based on the Bible. I am not inclined to adopt any other syllabus. This book contains all that is necessary to right living, and anything superadded interferes with the all-too-scanty time now given to it.

(*c*) Is abhorrent to me; it lacks reality, and it lacks what must be the foundation of all ethical conduct—the consciousness of an omnipresent God and the sense that man is here to obey, love, glorify and enjoy Him.

(3) *Reply of Mr. Frank Fletcher:—*

I have a strong objection to lessons on morals pure and simple, and to divorcing morals from religion and making them a separate subject.

If I found myself cut off from the religious means of instruction which all or most Public Schools provide, I

should set myself resolutely to find some sort of substitute. I do not believe it would be so adequate, but one would do the best one could.

(4) *Reply of Mr. Charles*:—

I am convinced that the boys I have had under my charge, varying from fourteen to twenty years of age, would have profited nothing from systematic instruction unless it had been in the form of discussions such as I have recently seen given by Dr. Elliott at the Ethical Culture School in New York. Even then I should be afraid of the development of an unhealthy cynicism which I have found is acquired by the discussion of moral and religious questions by boys with rather ill-balanced minds. The excellence of such lessons depends entirely on the teacher; the number of men who can tackle the subject as Dr. Elliott does is extremely small. It is an open question whether compulsory attendance should be required.

I should give moral instruction lessons only to younger children (ages, say, eight to twelve), coming from homes where there is little or no moral training; and should adopt method (*a*) so that the moral influence was the result of the seeds of culture rather than that of a lesson brought out after reading or studying any particular piece of work.

(5) *Reply from Mr. Brett* (condensed):—

The whole tone of the best secondary boarding schools is due to the influence, strongly felt, but never obtruded, primarily of the masters and secondarily the prefects. To make the virtues a subject of instruction apart from their proper historical or literary or religious setting, would be felt to degrade them. But the conditions of elementary, and even some secondary, day schools are so different; the home surroundings of the boys often so deplorable; their

opportunities so wanting, that direct formal instruction in elementary ethics I consider a crying necessity.

(iv) *What special difficulties have teachers to contend with in connection with the home life of their pupils*, e.g., *luxury; social claims upon the child's time; want of home discipline?*

Reply from Mr. J. L. Paton:—

LUXURY.—Some boys, but not many, have more pocket money than is good for them, and use it for self-indulgence. But even boys in middle-class homes are apt to grow up into a feeling that mankind consists of two classes, masters and servants, and they belong to the masters.

SOCIAL CLAIMS UPON BOY'S TIME.—Excuses are sometimes desired because of parties, birthdays, etc., and not infrequently because of bazaars or other functions in connection with church or chapel. But no such excuses are granted.

I find a few straight words at parents' conference on a few typical cases soon put a stop to this sort of thing. All birthdays by agreement are celebrated on Saturday.

Music lessons, or evening continuation classes sometimes interfere with regularity of home-work; music lessons also not infrequently stand between a boy and games.

WANT OF HOME DISCIPLINE evidenced by:—

(*a*) The dawdling habit of the boy who has never learned to speak and act smartly.

(*b*) The loafing habit. A boy is allowed to fiddle away his time, to knock about the streets with other fellows in an aimless way sometimes in the dark, to spend the free afternoons in "looking on" at a football match, which is the Lancashire substitute for gladiator shows.

(*c*) Silly, worthless literature.

(*d*) Spoiling. Symptoms: "My boy can be led but not driven"; "My boy is very sensitive, high-strung," etc.

(*e*) Laxity in returning to school after holidays on the date fixed.

(*f*) Failure to mark a young boy's belongings (overcoat, shoes, etc.) with his name. Failure in personal neatness and such minor virtues as tooth-brushing.

(*g*) Injudicious feeding, *e.g.*, a boy of fourteen has for supper cold pork, chipped potatoes and coffee; this at 10.30 P.M.

(*h*) Insufficient sleep, *e.g.*, a boy of eight allowed to stay up till 10.30 P.M. as a regular thing. Bedroom insufficiently ventilated, boy comes to school without freshness.

(*i*) Parents frequently fail to understand and support master's effort to instil a public spirit into a boy.

(*k*) Difference of ideals. There are parents who do not care about knowledge or the things that belong to the higher life. All these things add considerably to the difficulty of the master's work.

(v) *Relative advantages, from the point of view of moral training, of boarding and day schools.*

Reply from Mr. J. L. Paton:—

This depends entirely upon home influence. Given a sensible and godly home, I have no hesitation in saying that day school supplies the better moral training.

(*a*) It is in closer contact with the broader currents of life and deeper rooted in the vitalities. A boy's interests are not narrowed down to mere boy life, *i.e.*, chiefly games. All barrack life or monastic life is stunted.

(*b*) In the case of boarding school, home is associated merely with the notion of pleasure making. A boy comes home for holidays "to have a good time," and mother, sisters and every one else are subservient to that end.

Home is a sort of backwater, or "slackwater" in life, a place for taking one's ease. A *day boy*, on the contrary, takes home his lessons to do every night; home is not cut off from idea of work.

(*c*) A day boy has much more freedom and individual choice for use of leisure. Hence a day boy has more individuality.

(*d*) Day school reacts on home by keeping before parents the sense of responsibility for their boys. If their children pass daily to and fro through the streets of the city, the parents are more anxious that those streets should be clean and void of offence.

(*e*) Day-school system is better for teacher. The ultimate sanction of discipline is love, and that sanction in its fullness is to be found only in home. The schoolmaster has always an appeal to this ultimate court of appeal—the teacher recognises his temporary and subordinate position.

(*f*) The boy at a public boarding school retains in after life intense affection for his school; he remains a citizen of Rugby or whatever school it may be; but he has lived in a *hortus inclusus*, and has never learned to take interest in the civic activities of his own local community; too frequently in after life he stands utterly apart from these.

(vi) *How far is it possible to reproduce in connection with day schools the kinds of corporate training which have been developed in boarding schools?*

(a) *The house system.*

(b) *Organisation of school games, and general employment of leisure.*

(c) *School societies.*

(d) *Self-government among the pupils, and giving responsibility to the elder pupils in the maintenance of school discipline.*

(1) *Reply from Mr. H. M. Buller, House Master of the South Town, Clifton College :—*

The main features of the town system at Clifton College are as follows :—

(1) Day boys are under precisely the same rules of discipline as boarders, in regard to bounds, hours of locking up, etc., as well as attendance at games.

(2) They are under no disabilities as to holding school offices, membership of school societies, etc. In fact they nearly always supply their full proportion of heads of the school, members of the XI and the XV, and of the Sixth ; and are able and willing to respond to calls on their time and energy.

(3) In numbers they form about one-third of the school, and are organised in two houses in the senior school and two in the junior.

(4) Parents gladly co-operate in ordering home arrangements so as to allow boys to enter fully into the common life. Without such co-operation there would be many difficulties: practically remissions are only needed where boys live too far away. Special circulars are sent to parents explaining the system.

(5) Each town house has its tutor who has in all respects the same control over and duties to the boys as the boarding house master.

(6) The internal government of the house rests of course with the Sixth, who exercise the same duties and powers as in the boarding houses. An excellent tradition has been handed down. The Sixth take great pains to get hold of the younger boys at the outset and try to make them keen and patriotic. There will always be a few slack and uninterested, but the general tone is strongly against such a spirit, and it almost always disappears as boys rise in the school. Everything depends upon having the right sort of boys at the top, for much tact and good temper are re-

quired in order to maintain discipline at school and also away from it.

(7) Probably the natural tendency of the day boy is to form small cliques. To prevent this the boys are brought together as much as possible.

(*a*) They have a town room in which they spend their leisure time, read the papers and meet each other. Here too is a house library, and "honour boards" for the house.

(*b*) Three times a week the whole house meets. Evening prayers are read: and the tutor can say anything necessary, and the Sixth transact business.

(*c*) Preparation classes are held on three evenings.

(*d*) Entertainments, such as debates, concerts, boxing, etc., are held on Saturday evenings.

All this helps the boys to know each other, the Sixth and their tutor.

(8) Games are compulsory for all, and difficulties rarely arise. They join in the regular school games and runs, and play house games like the boarders, with whom they also compete on equal terms in the matches for cock-house. Games like fives, played in boys' spare time, are less easy to encourage because they involve an extra journey from home.

(9) A strong house feeling exists, thanks to honourable rivalry between the two towns and with the boarders; and is the basis of a sound loyalty to the school as a whole.

(10) In all that belongs to the corporate life, day boys at Clifton have the very great advantage of competition with the boarding houses. Thus they have at once an incentive and a standard. The tie is a real and strong one, but in the nature of things cannot be quite so strong as with boarders. But any defect in this respect may be balanced

by this consideration: the day boy has the advantage of cultivating his home interests continuously, and has to adjust his home life so as to leave time for his public duties to the community, and this is no small element in his education.

(11) The system works easily now it has been set going. But its commencement must have been difficult but for the peculiar qualifications of the first two town tutors.

(vii) *Could more be done, without undue interference with school work and discipline, to encourage parents to take more personal interest in the schools, with a view to closer relationship between school and home?*

(1) *Reply of Mr. David:—*

I can offer no more practical suggestion than the multiplication of branches of the Parents' National Educational Union (26 Victoria Street., S.W.), which, I am convinced, is at present defining and stimulating exactly the right kind of personal interest of the parent in the school.

(2) *Reply of Mr. Paton:—*

(*a*) Over and above the ordinary school functions, such as prize-giving, conversazione, sports, etc., we have two parents' evenings yearly. At this conference parents can raise any question they like with regard to the school and have it discussed; they see the school and some of its work; they hear a short concert by the school musical societies and they meet their boys' masters.

(*b*) Headmaster has special time daily for seeing parents. A room adjoining the Masters' Common-room is set apart for assistant masters to see parents. Each parent receives a schedule of the times at which the various masters can be seen. He is asked, in case he wishes to see any master, to send word beforehand that so the master may have time to consult other teachers who teach the boy in question.

(viii) *How far do the schools succeed in cultivating a sense of civic responsibility and of duty to the State? Have you had experience of direct attempts to teach patriotism?*

(1) *Reply from Mr. C. H. Spence, Head of the Modern Side, Clifton College:—*

It is necessary to distinguish. Public Schools succeed in instilling a sense of duty to King and country; they do *not* at present make a boy think that it is his duty to become a Poor Law Guardian or a Parish Councillor.

The teaching is done:—

Indirectly, in public schools by a continual inculcation of duties to school and to State; this is done by sermons, by house masters, or in school lessons.

Directly, in history lessons, by explaining use of history, to "make men wise" as Bacon puts it; hence a boy's duty is to try and understand:—

(1) Social, commercial and economic questions: *e.g.*, black death and its results, poor relief, navigation and corn laws.

(2) Military questions, sea power, colonisation.

(3) The history of European politics, especially in the last century.

Boys see that history from this point of view has as they say "some sense in it".

"Civics" can certainly be taught; that is, boys can be made to understand what government is: they can easily be interested in our present institutions, *not* in the growth of them. This can be done by explanations of an actual book, *e.g.*, *Whitaker's Almanack*; by themes, by questions on recent events in newspapers, and by making them do a little research (elementary but to them original) in the school library.

I doubt if ethics or patriotism can be taught by definite

lessons; it will be taught in all history lessons, and in many other subjects. Patriotism, whatever its basis, is best fostered by biography—for young boys the *only* way to teach history. *Plutarch's Lives* have made more patriots than any other book.

Unfortunately schoolmasters are the least "civic" of men. Owing to a variety of causes (some easily removable) no profession takes so little *personal* part in politics or local government. If a real sense of "civic responsibility," especially in local affairs, is to be inculcated in schoolboys it can only be by men who have some practical knowledge of such things. It is for governing bodies and headmasters to try and make this more possible than it is at present.

(2) *Reply from Mr. David*:—

At Clifton "Civics" is taught

(*a*) In the Modern Upper Fifth by lessons based on *Whitaker* or the *Daily Mail Year Book*, etc.

(*b*) In the Classical Fourths by weekly lectures to two forms at a time on subjects like Trades Unions, Poor Law, Municipal Administration, etc.

By these means it is hoped that every boy will have had definite instruction in elementary social facts, and so be enabled to read newspapers and books on these subjects with a background of knowledge.

(3) *Reply from Mr. J. L. Paton*:—

We have had a course of lectures on the Town Council and its work. By essay subjects, etc., we endeavour to suggest the civic aspect of things. We celebrate Empire Day, Nelson centenary and such special occasions without flagwaving or "flam".

But chiefly we believe in cultivating a public spirit for the school itself, trusting that to work itself out into wider circles afterwards.

(ix) *What success has attended efforts to interest the boys in social or charitable work*, e.g., *school missions, boys' clubs, etc.?*

(1) *Reply from Mr. David* :—

I have been deeply impressed with the value of a school mission as awakening social interest and sympathy. I have met numbers of devoted students and workers who were first impelled to settlement work by their connection with a boys' club at school. But at first, at any rate at the university, they were extremely ignorant. It was for instance a surprise to them to discover how much more intimately dependent upon local government and administration are the poor than the well-to-do.

But it is difficult to secure an effect upon the school as a whole, *e.g.*, by correcting unjust views of one class about another, and helping to obliterate class feeling. A little can be done by visits of club to school and *vice versâ*, matches, etc. The main effect is that produced by the summer camp upon individuals and that is invaluable, especially if there is a strong tradition as here that it is a duty of boys in the Sixth to go.

(2) *Reply from Mr. J. L. Paton* :—

Boys collect annually upwards of £300 towards Working Lads' Club in the city which is run by old boys. We keep in touch with this club by playing matches with them, having friendly harrier runs and exchange of visits. Senior boys go down and help at holiday camp.

The great majority of boys get in touch with religious and philanthropic work through church and chapel connections.

We have occasional lectures on missionary work, the Bible Society (both the secretaries are old boys of the school), Dr. Barnardo's Homes, etc.

(x) *Do you think that military exercises are a suitable form of school discipline?*

(1) *Reply from Mr. David:—*

Yes. I have always been convinced of the value of some military training, quite apart from ultimate possibilities of service. Not only is it good for boys to have known what it means to respond in rank immediately and smartly to a word of command, but a rifle corps supplies also an invaluable medium of acquiring the habit of command in N.C.O.'s, cadet officers, etc. I have seen many boys to whom no similar opportunity would otherwise have fallen develop a sense of responsibility, and a power of handling their fellows, by the practice thus afforded.

If drill is made compulsory in a school it should be mainly physical. Military movements are now so simple that they are not sufficient in themselves to maintain interest. They may, however, easily be dovetailed into some such system as the Swedish Physical Drill.

(2) *Reply from Mr. J. L. Paton:—*

We have no military exercises.

My experience with cadet corps at University College School does not encourage me to start a corps here. I dislike the dressing up and needless expense. Personally I should like to teach every boy to handle his rifle and shoot as a matter of civic duty. If it is a matter of duty, it should not be confined to a few.

The saving of life is a nobler thing, and we have very successful ambulance and life-saving classes after school hours.

(3) *Reply from Mr. F. Brett, Cranleigh School:—*

Invaluable for inculcating respect, giving alertness and initiative, and developing sense of responsibility.

(xi) *Special moral difficulties for boys during school life, more especially in boarding schools.*

(1) *Reply from Mr. David:—*

The difficulties arise from natural impulse and curiosity, and become acute only where conversation on these subjects is tolerated. Therefore the schoolmaster and parent must combine (1) to give the boy just so much information as shall render it less necessary for him to discuss these matters with his friends, (2) to do so with such reverence as shall maintain and deepen his natural modesty, (3) to take all possible pains to secure him from the contamination of evil talk.

As to (1) and (2), which are the concern principally of the parent, my own practice is to send to the father of every new boy in my house a copy of Bisseker's pamphlet "In Confidence: to Boys," which I think excellent. I ask the father to give it himself to the boy with a word or two of advice and warning. Every term I get many grateful replies.

As to (3), we must expect a never-ending struggle. But watchfulness just stopping short of habitual suspicion, frequent appeals to the older boys to protect the younger from this danger, and to be frank and energetic in manifesting their disapproval, and especially the maintenance of Sixth Form responsibility in the matter, are all proven means of raising the tone of a school or house.

(2) An experienced schoolmaster, who desires his name to be withheld, writes in answer to the question: *At what age, if at all, would you enlighten boys on the physical facts connected with the transmission of life?*

At nine years, not later, the meaning of maternity: paternity slightly indicated. Before going to any school

self-defilement should be warned against and the warning based on knowledge. By thirteen, a fairly complete outline of the physiology of procreation. At sixteen, not later, the meaning of fornication and prostitution (dangers, safeguards, etc.).

CHAPTER XIV.

MORAL INSTRUCTION AND TRAINING IN PREPARATORY SCHOOLS FOR BOYS.[1]

By G. GIDLEY ROBINSON,
Formerly Headmaster of Hill Side, Godalming.

[Some parts of Mr. Gidley Robinson's chapter have had to be omitted for reasons of space.—ED.]

*** The Committee also received valuable evidence from the Rev. Reginald Bull, St. Andrew's, Southborough, and others.

(i) *The comparative ethical value of different school studies.*

There is ethical value in all school work which calls for concentration and effort—the "blessedness of drudgery," of doing to the best of one's ability "whatever the hand findeth to do". But teachers are agreed that History and Literature (including Bible lessons) lend themselves more especially to moral instruction. They feed the imagination and the sympathies of boys; help them to realise the consequences of actions, whether good or bad; and train them to see and admire noble ideals of character. "We live by admiration."

Boys have far more heart and imagination than many people give them credit for, though they are extremely reserved where their affections are concerned, and afraid of

[1] In framing these answers, the writer has had the benefit of communications, oral or on paper, from preparatory schoolmasters of experience. He is especially indebted to the Rev. C. T. Wickham, Twyford School, Winchester; Rev. E. L. Browne, St. Andrew's School, Eastbourne; and A. G. Grenfell, Esq., Mostyn House School, Parkgate, Cheshire.

"giving themselves away". What they require is a strong lead from the right kind of teacher, if hero-worship is to grow healthy and vigorous. They are quick to catch enthusiasm from masters. On the other hand, the vulgar-minded teacher will find no difficulty in quenching enthusiasm by a cheap sneer at the heroism of (say) Casabianca or Joan of Arc.

Many schoolmasters believe that more time should be found in the curriculum for Art and Music, and handicrafts of various kinds. They regard these as valuable (1) as awakening and cultivating the love of beauty; (2) as a help to accuracy; (3) as supplying occupation of a healthy kind in leisure hours, at school and in after-life; (4) as fostering that sense of self-respect which comes with the ability to do or make something, and which is especially valuable if the boy is undistinguished in the regular games or work.

At present time for these things is generally taken out of play hours. There is difference of opinion as to how far they should be recognised as school subjects. On the one hand, it is argued that there is danger of mental dissipation for clever boys of literary ability, while even boys whose brains seem to reside in their fingers need as much literary training as they can assimilate. On the other hand, the fingers of the bookish boy should not be all thumbs; and handicrafts would be taken more seriously if included in the school time-table than if left to playtime, when it is not easy to exact the same attention. Besides, boys should not have their whole time mapped out for them; where this is the case, they have no scope for thinking or inventing for themselves.

(ii) *How far, under existing conditions, are systematic moral instruction and training given to the pupils, through the religious lessons or otherwise?*

It is difficult to say how far moral instruction (as distinct from training) is given in preparatory schools. According to the Bluebook of 1900[1] (*cf.* esp. p. 51) the average time allotted to "Scripture," with which moral instruction would naturally be associated, was two hours a week. But it is not clear whether Sunday was included in this estimate; and in any case "Scripture" is too vague a term to help us much. It may mean the teaching of the Sermon on the Mount, or it may mean the history of the Kings of Israel and Judah.

There is considerable variety of practice. One school keeps the Scripture lesson for Sunday morning, but begins and ends every week day with a short service in the school chapel, while on Sundays a sermon is preached on some practical subject by each of the nine laymen on the staff in turn. This sermon is said to be keenly appreciated and talked over by the boys. At other schools a daily Scripture lesson, usually a quarter of an hour in length, is given to the assembled school, or the school may be divided into two or three sections, grouped according to age. This lesson is generally taken by the headmaster, or an assistant master of experience is invited to take his place.

(iii) *Do you think that, in addition to the influence exerted on the pupils by the tone of the school, by the organisation of its work and play, and by the personality of the teachers, more should be done to provide systematic moral instruction and training as part of education? If so, should it be,*

(a) *though systematic in plan, almost entirely indirect in method,* e.g., *given through the teaching of literature and history; or*

[1] *Special Reports on Educational Subjects*, vol. 6. *Preparatory Schools for Boys: their Place in English Secondary Education.* London, Wymans. Cd. 418.

(b) *arranged as part of the definite religious teaching of the school; or*

(c) *planned in the form of regular lessons making a graded course of moral instruction on non-theological lines.*

When estimates are made of the value of systematic moral instruction, as distinct from religious instruction, it should not, I think, be forgotten that maxims of conduct, which to older people seem platitudes, will be new to the ears of children; and if put in a direct and picturesque way, they will leave their mark on the young mind, though the lecture or sermon as a whole may be forgotten. Time devoted to such instruction, therefore, is not wasted, though much or most of the effect produced must depend upon the personality of the teacher. If he is a strong man, what he says is certain to carry weight and influence the growth of conscience in the school community.

But the opinion of preparatory schoolmasters, so far as I am able to gauge it, is strongly opposed to systematic moral instruction according to syllabus, as being too much "in the air". They urge that the end to be kept in view is—not the stocking of the brain with moral tags, but—the formation of moral habits; and habits can only be formed by getting the will to assert itself in action. Now in the life of a school (especially a boarding school) opportunities of suggesting and enforcing moral lessons are constantly arising. The headmaster makes a point of speaking to new boys about rules on which he lays special stress; and experience has taught him that children (even nice children from good homes) do not know what is right in many little matters of conduct. They need to be told, and reminded at frequent intervals, until knowledge has become habit. If necessary, some trifling incident can be made to supply a text for a lesson which seems to need enforcing at the moment. But the point is that

here the lesson arises out of the life of the boys. System, it is believed, would take all value out of moral instruction; it would then be regarded as official and officious; so that, if not positively harmful, it would be at any rate unproductive of good. Instruction, in other words, should be given whenever it is called for by the practical life and needs of the school. It then comes home to the boys with fruitful effect.

[The Committee received from the Rev. R. Bull and others a strong protest against any attempt to divorce moral training from religious teaching.]

(iv) *What special difficulties have teachers to contend with in connection with the home life of their pupils*, e.g., *luxury; social claims upon the child's time; want of home discipline?*

There is a general consensus of opinion that parents are not nearly as careful as they should be in holidays in matters of luxury and discipline, mainly from want of thought and mistaken kindness.

The question of newspapers in the school is one that requires thoughtful handling. Injudicious mothers will send their boys so-called comic papers—sometimes as a lazy substitute for a letter—unless representations are made by the school authorities that they are undesirable.

(v) *Could more be done, without undue interference with school work and discipline, to encourage parents to take more personal interest in the schools, with a view to closer relationship between school and home?*

It is felt by schoolmasters that it is a good thing if parents within reach will come and see their boys even at short intervals, provided that they can do so naturally and without emotion on the part of either parents or boys.

Home interest, it is suggested, may be encouraged by the weekly issue of class marks, by which is meant not a report with remarks, but just a statement of the boy's place in the various subjects.

(vi) *Special moral difficulties for boys during school life, more especially in boarding schools.*

Moral strength in the young is closely connected with physical fitness. As one schoolmaster puts it: "It is impossible to speak generally of difficulties which vary in each case and need special treatment by the headmaster, the parents or the school doctor.[1] But, broadly, these things are matters of time-table, of school buildings, of general health: here, as always, discipline is preventive." In other words, too much stress cannot be laid upon the cold bath or cold plunge, upon the regularity of motions after breakfast, upon proper food and such exercise in the open-air as will send a boy to bed healthily tired. Where such precautions are taken, the risk of moral difficulties is minimised.

It is impossible, however, to keep these difficulties out by hygiene, however well organised. Constant vigilance is needed, and a headmaster should never hesitate to speak to his boys about them. Schiller's dictum, "All wickedness is weakness," may be true of the adult; but with children vice is often a matter of sheer ignorance, and to be dealt with, not by punishment, but by friendly expostulation and enlightenment. They pick it up, perhaps from some casual companion in the holidays, without any idea of the danger involved; and a straight talk

[1] The value of circumcision is now generally recognised. A doctor in large practice in the West-end of London informs me that he invariably recommends it when a male child is born, and that the dislike to it, which was common a few years ago, is now rarely met with among parents.

from the schoolmaster has often been the saving of such boys.

It is especially desirable that there should be complete understanding as to these difficulties between the headmaster and his senior boys. The latter, as captains of dormitories, etc., are almost certain to know if an individual boy is given to using bad language or is otherwise "going wrong," and they should be taught that here the code of schoolboy honour does not apply: it is their plain duty to inform the headmaster that "so and so would be the better for a talk with him". In some preparatory schools the senior boys are organised into a band of purity, under promise to keep themselves pure and to do all they can to promote purity in others. It has been found that this is a help to them both at the preparatory and at the public school.

CHAPTER XV.

MORAL TRAINING AND INSTRUCTION IN THE CATHOLIC SCHOOLS CONDUCTED BY THE JESUIT ORDER IN GREAT BRITAIN AND IRELAND.

By the Rev. MICHAEL MAHER, S.J., D.Litt., Director of Studies at St. Mary's Hall Training College, Stonyhurst, Blackburn.

[Parts of Father Maher's paper have had to be omitted for reasons of space.—ED.]

THE Jesuits have three boarding schools and six day schools in Great Britain. These have in all about 600 to 700 boarders and about 1,200 day students. In Ireland the Order has two boarding schools and three day schools, and these average about the same size. There is much uniformity in the general management and moral training throughout all the day schools and again throughout the several boarding schools of the Order in the two countries.

THE COMPARATIVE ETHICAL VALUE OF DIFFERENT SCHOOL STUDIES.

It seems to me that, of the secular subjects in the ordinary school curriculum, Literature and History alone present occasions for moral instruction, or help to the formation of moral ideals, or the cultivation of moral sensibility. In the lower classes it is mainly the *English* Literature that may be profitably employed in this way, the study of the Classics being at this stage chiefly grammatical discipline. But in the two or three top classes

something may be done in this direction in connection with the classical authors. Our *Ratio Studiorum* strongly inculcates such moral exposition or comment in dealing with Latin and Greek authors. How much can be done depends on the skill and tact of the master. The process is not an easy one. Frankly, I am doubtful if much moral training, really effective with average boys, is as a matter of fact extracted from the Classics. The moral influence of English Literature and History is much more extensive.

But, though other school studies do not suggest moral lessons, they may be even more useful as instruments of moral training. Mathematics, for instance, or any branch of Science which exercises the faculty of sustained attention, is a valuable agency in developing the power of self-control—the root of all morality; and habits of industry and perseverance are a direct fruit of such studies. Indeed I am inclined to esteem Mathematics more bracing in this respect than Literature; and I have known the beginning of some conversions from idleness to industry, and the moral strenuousness begotten of this, to originate with the awakening of interest in some branch of Mathematics.

Practical Work and Manual Training.—Drawing, Practical Physics and Practical Chemistry, Carpentry and Instrumental Music are the main forms of practical work involving manual training in our Jesuit schools.

I am inclined to regard Drawing, which is a compulsory subject during two years of the school course, as distinctly beneficial, fostering habits of observation and neatness and precision, in at least a small degree in all. I am not yet quite so clear from personal experience as to the educational value of the practical work in Science in the lower classes. Some of my colleagues, however, with personal experience of our day schools, where such practical work has been carried out to a larger extent than in our boarding schools, ascribe considerable value to it

as developing keenness of interest and habits of carefulness and accuracy in younger boys.

PRESENT SYSTEMATIC MORAL INSTRUCTION AND TRAINING.

In all the Jesuit schools—and I believe I may say the same of Catholic schools generally—the religious and moral instruction, as well as the religious and moral training, are so interwoven as to be in practice inseparable. The facilities, however, for both instruction and training are naturally more abundant in the boarding school than in the day school.

Religious-moral Instruction: Quantity.—Taking Stonyhurst College as a type of Jesuit boarding schools, this instruction includes:—

1. A short daily catechism lesson in all the lower classes.

2. One hour every Sunday forenoon allotted to a graded course of religious instruction. The catechism, as well as this course, is primarily doctrinal and theoretic; but as a large portion of the Christian doctrine thus expounded deals with conduct, it forms an important part of our moral instruction.

3. Each Sunday morning an instruction or discourse of about twenty minutes preached to the boys in their own chapel and designed exclusively for them.

4. Also half an hour every Saturday afternoon is allotted for an informal talk by the master of each class on ethical or religious topics, the conduct of the week, or any moral subject that may suggest itself. Practically complete freedom is allowed to the master in the choice of topics, and some men make very good use of it, but, as might be expected, the value of the instruction varies with the tact and skill of the teacher.

5. In addition to these there are weekly meetings of the Sodality—a small optional spiritual society of the boys in the higher classes—in which discourses of a practical

character, often bearing on the duties of their later life, are given to the members.

There are thus allotted in one form or another over two hours a week to religious-moral instruction of a direct character in our boarding schools. Besides these weekly instructions there is annually in all our schools, and I think in most Catholic boarding schools, a three days' Retreat. This institution we look on as a very important agency in the religious-moral instruction and training of our boys. These three days are devoted entirely to spiritual exercises. All lessons, studies and recreations are suspended. They are replaced by five or six instructions, religious and moral, meditations, and other religious exercises each day, and the triduum closes with a general Communion. The instructions are carefully planned; some deal with the great truths of the Christian faith, and the motives which these furnish, others with the leading duties and practical details of the boys' school life, others with the obligations and responsibilities and difficulties which will meet him on leaving school. There is a rule of strict silence throughout the three days, which, on the whole, considering schoolboy nature, is generally fairly kept. Each boy being thus freed from distractions is encouraged and helped in every way to reflect, whilst he is assisted by some five or six discourses setting before him in the most attractive light the highest ideal of the Christian life, and the strongest motives of the Christian faith brought to bear in the most practical manner on all his daily duties.

I confess, looking back on my own experience both as a boy and as a teacher and as a priest giving such Retreats, I am inclined to deem this particular exercise as probably the most valuable of all the moral agencies employed in our schools. All that is best in each boy is appealed to, when he is at his best and in his most responsive mood —usually too at the beginning of the school year. I have

known many boys who have traced a complete reformation in their lives and a start upon new lines to some particular Retreat, whilst almost every boy in the school receives at least some impulse to strive after a more elevated ideal and a more strenuous life.

In our day schools, owing to the absence of the boys on Sunday, the formal religious-moral instruction is necessarily less in quantity. It includes, besides the daily short catechism lesson, an instruction of about three-quarters of an hour per week to all, a short practical discourse at a fortnightly meeting of the Sodality, and the annual three days' Retreat.

So much in the way of definite or formal moral instruction. But in addition to this our masters are enjoined in the Jesuit *Ratio Studiorum*, or Plan of Studies, to take advantage of all opportunities that occur in connection with the History, Literature or other lessons which may lend themselves to moral teaching. They are, moreover, often reminded of the importance of such indirect moral teaching.

Moral Training.—Our system of moral training is largely the effort to carry out in ordinary life the precepts, rules and counsels embodied in our religious doctrine; and considerable part of the machinery employed in the exercise of our religion is at the same time instrumental in the development of ethical habits. There is also the influence of the regular work and discipline, of the business of management, of co-operation and subordination involved in carrying out the games, of the corporate life in which each boy shares, of the traditions and *esprit de corps* of the particular school, etc.

Looking at the quantity of time per week at present given to the more formal or systematic religious-moral instruction and the other occasions indirectly contributing to the same result, I do not think it would be advisable to

increase the formal moral instruction in our boarding schools. At the same time I would personally be glad were it feasible to see the religious-moral instruction of our day schools substantially increased. The obstacle is the difficulty of an already congested time-table.

In proportion as moral instruction, whilst professing to be indirect and incidental, is made systematic and regular, there arises an increasing danger that, in the hands of the average teacher, it will irritate the boys and set up their backs against it. But a class of average boys will readily appreciate and be impressed by a moral inference hinted at or suggested by some occasional incident in the lesson, provided this be really incidental and *not too frequent*. But as soon as the boys become aware that the master is constantly striving to improve the occasion, they are very likely to say that, whilst pretending to teach history, he is really preaching at them. They may even start scoring the number of sermons in each class, and the whole value of the indirect method will disappear.

GRADUATED ETHICAL LESSONS ON NON-THEOLOGICAL LINES.

I could not hope much from a system of moral instruction given in the form of a series of regular graded ethical lessons "on non-theological lines" if by this phrase is meant prescinding from all implications of either Theistic or Christian beliefs. My grounds are briefly these:—

Whatever we may deem the best philosophical theories to explain the universe and things in general, we find in childhood and in boyhood certain instincts and feelings to which a dogmatic and authoritative religious code of ethics, as distinguished from an abstract autonomous morality, especially appeals. The child feels his weakness and dependence. He instinctively recognises the rightness of obedience to the command of some person in authority and acquiesces in the reasonableness of duties ultimately

coming from his Father and Creator. The child also readily accepts the universal sovereignty, providence and omniscience of God. He appeals to God quite naturally for help, and is strengthened in the struggle against temptation and in the formation of virtuous habits by belief in the Christian doctrine of a future judgment with punishment and reward for conduct unseen by others here. He can realise the life and character of Christ as an ideal and model, and be attracted by it; and the relation in which our Lord stands to him in the Christian scheme as Redeemer, Sovereign and Father, can, in a school where the religious spirit is real, be made to constitute a moral influence of precious value, while the belief in the companionship of Christ—in His living presence and nearness—is often for some boys a very real moral aid.

Again, whatever degree of truth is possessed by the general theory that the child passes through an intellectual development corresponding to that of the earlier stages of the race, seems to support this view. At all events the more concrete, simple, direct and vivid are the ethical ideals, motives and precepts presented to the child, the more easily will he embrace and adhere to them. In later life, when habits of self-control and abstract thought have been formed, the rules or ideals of an enlightened Utilitarianism or of a rationalistic Stoicism may, perhaps, suffice to guide some men in the conduct of life; but a direct, dogmatic morality, resting immediately on Theistic conceptions, strengthened by the motives presented in the Christian Creed and concretely pictured in the person of Christ, seems to me to be peculiarly fitted to meet the needs of boyhood in the early struggles towards the acquisition of self-control and virtuous habits.

Now the suggested form of "non-theological" instruction mistakes the chief difficulty of the problem of moral conduct—the provision of adequate motive power for the will.

Unless there be generated the effective desire to *do* right, to *be* good, lessons in morals, even if given with sufficient skill to awaken the child's curiosity and interest, fail of their main purpose. Enlightenment of the intellect as to our social duties and their utility has of course its place, but the fostering of moral sensibility and virtuous will is much harder and even more necessary. But whilst all the agencies and influences of religion ought to conduce towards this result, the mental attitude likely to prevail during a regular bi-weekly Ethics lesson, occupying a status indistinguishable from, say, the Geography or the Dictation class, will not be well fitted for imbibing moral teaching. Moreover, it seems to me, that the Ten Commandments, even as given in the Penny Catechism, helped out maybe with the Sermon on the Mount, furnish a not illiberal syllabus of morality. And I am inclined to think that the teacher who finds the material therein contained jejune, will hardly be inspiring in his handling of even the most ideal County Council Ethical Programme.

I therefore hold the view that if effective moral instruction and training are to be provided, they must form part of the definite religious teaching of the school.

The intimate manner in which ethical instruction and training are, as a matter of fact, at present interwoven with the religious instruction and training in the education of our Catholic children will probably be made plainer by my briefly indicating the main features of such moral-religious training as ordinarily given to our children.

The earliest religious-moral instruction will probably be received at home or at an infant school, or a little later at a preparatory school. Along with notions of God as Father and Jesus Christ as Saviour, amongst the first matters impressed on the child will be the duties of obedience to his parents and to those in charge of him, of truthfulness and of respect for the property and feelings of

others. But, in the earliest lessons of the catechism, these injunctions will be immediately connected with the Ten Commandments, and the child will be explicitly told that he is bound to do these things *because* they are commanded by God. His dawning consciousness of these obligations is strengthened and confirmed by the ordinary Christian teaching of future rewards and punishments for good and evil actions, even though they be unseen here. At the same time he is taught to pray to God, and in every exercise of prayer he is reminded that he is always in the presence of God, even when unobserved by men; and, as soon as he is able to understand it, he is also taught that desires, as well as words and external acts, may be pleasing or displeasing to God.

About the age of nine or ten he receives instruction with a view to preparing him for his first Communion, preceded by his first Confession. In particular, in regard to the subject of moral purity, the Catholic boy in the process of Confession will according to his present needs be prudently advised, warned or admonished of the dangers ahead, and of the evil consequences of vicious habits into which he may quite innocently have begun to fall, and he will be encouraged, exhorted and instructed by his confessor as to how best to battle with his temptations. The advantage of this religious-moral aid is closely present to the Catholic boy throughout his whole school career, the exercise of his religious duties being a constant stimulus to the practice of sundry natural virtues, and a check when relapsing into evil ways. In addition to the ordinary religious exercises there are in all our schools the annual three days' Retreat for the boys.

The essential character of the moral teaching and training in our system lies in the manner in which the direct and the indirect religious and moral instruction, the Sunday work and the week-day work, the lessons and the religious

exercises, together with the general tone of the school arising out of community of belief and aspirations, of views of life and principles of action among masters and boys, all form one whole, the several parts acting and reacting on each other throughout the whole of the boy's school life. And it is to the solidarity of these various influences that we ascribe the efficiency as a moral educational instrument which we believe our system to possess, and which we believe to be proved by the results of after life.

Interesting the Boys in Social or Charitable Work.— The most widespread of Catholic charitable organisations carried on by laymen is the Society of St. Vincent of Paul. It has local branches in many towns. Active membership involves personal visiting of the poor. Boys whilst at our schools, as well as at most Catholic schools, are strongly advised to become members on leaving school. Some of them, when living in towns where membership is feasible, become members and do good work. Practical participation in the active work of the Society is, however, not possible whilst the boy is actually at a boarding school. In recent years some other institutions, particular orphanages and boys' homes, have been added to the charities in which it is sought to interest the boys more directly; and lectures by gentlemen connected with the working of these institutions have been given to the boys from time to time. Some of the older boys take a good deal of interest in them, and subscribe fairly generously out of their limited pocket money. The main difficulty for boarding schools situated in the country is that it is practically impossible to enable the boys while still at school to see the working of such institutions. There certainly seems to me in recent years to have been an increasing interest amongst our boys, both present and past, in such social and charitable work; and I am in hopes of a still further considerable increase in the near future. Still there is one aspect of this problem of

"school settlements," "school missions" and the like, which it seems right to mention when the work of Catholic schools in this field is compared with that of non-Catholic schools. Those of our boys and girls who, if they lived as laymen or laywomen in the world, would probably be the best supporters of such enterprises, are very likely to devote themselves completely, once for all, to charitable work—but as members of the priesthood or of some religious congregation. Of the Protestant ladies who individually do valuable social work in the world, were they members of the Catholic Church, many would probably have devoted their lives to the service of the poor as Sisters of Charity; whilst leading spirits of the School or University Settlements would probably have similarly entered some of the religious orders for men devoted to works of charity.

REWARDS AND PUNISHMENTS.

In past centuries, when educational machinery was much rougher than at present, Jesuit schools have constantly been, both in theory and practice, on the side of greater gentleness and milder methods. Nevertheless, I doubt if any of our teachers are at the present day in favour of the complete abolition of corporal punishment in schools. As a matter of fact, whilst rectors are constantly urgent that such punishments be strictly limited, the practice is retained in all our schools in these countries.

The question is plainly one of choice among unpleasant medicines. The hope to control and educate a large number of boys from childhood to youth without any form of punishment is obviously futile. There are bound to be faults of varying degrees of gravity. These must be corrected by the aid of penalties of some kind. In Continental countries, where all use of the rod or ferule is prohibited, lengthy detentions from recreation, and even confinement on short allowance of food, have at times to

be resorted to. Punishments of these kinds for boys seem to me far more objectionable than ferules or birching—though these should be employed in as great moderation as possible. In our schools detention from play and impositions are made use of to some extent, but our young masters are frequently exhorted to be very sparing in both. I may say in general our view is that a boy is rarely the better in body or in mind for being set to write lines in a room for an hour, and that if punishment has to be given something sharp and prompt is much more beneficial.

In the lower classes the industry of the boys is stimulated and the lessons are made more lively by a system of competition or rivalry. As there are quite erroneous notions respecting this method in some education manuals a few words of explanation here may be useful.

The system of rivals in the schoolroom is simply the institution of class matches carried out in the lessons. It is merely the application to school tasks of the force of emulation which gives such zest to the ordinary games. Boys could learn cricket very fairly and get useful exercise by merely practising at a net. But if we wish to have cricket really well played, and to turn out a large number of good cricketers, then *matches* are essential. Nor do we pronounce such games in general to be morally unwholesome, because the spirit of emulation may at times become very keen. Yet I find some writers indulge in rather sweeping condemnation of this application of emulation to school work which, needless to say, is much duller and more unattractive to the average boy than any form of physical exercise. If then you can enliven a class of twenty-two boys and induce them to get up the irregular verbs in Latin or French, or to strive to avoid solecisms in their exercises, or to work out correctly so many sums, by matching them in pairs of equal capacity, and scoring

a point for each success, it ought not to be morally wrong to do so.

The plan followed varies. The two top boys of the class may be appointed to pick sides, or some other method of matching all the boys in pairs of about equal capacity is adopted. A point is scored according to arrangement for each mistake, or for the better of the two in each lesson. The state of the score is announced periodically: the winning side get an extra half-holiday each half-term; the losing side spend the afternoon in the study-place. This reward is much esteemed. So far from this form of competition being ethically unwholesome, it has the advantage over the ordinary prize system that it is the success of his side rather than his own gain which is uppermost in each boy's mind. He is, moreover, in competition not with the cleverest boys in the class, but with his match. Needless to say, the public opinion of his side is a valuable stimulus to a lazy boy when the gain or loss of two or three points may decide whether a summer's afternoon is to be spent in the study-place, or in a pleasant walk with a bathe in the river. The success with which the method may be worked largely depends, however, on the skill of the master. Some get much value out of it; others less. It succeeds best in the lower classes, where indeed there is most need of such aids.

As the pupil advances the various subjects develop intrinsic interest, the utility of each begins to appear, the pleasure of the sense of power makes itself felt, and habits of mental application gradually take root. In addition to the principle of duty, work for its own sake may now begin to be advocated with increasing success, and henceforth the need of extrinsic motives progressively diminishes.

SPECIAL MORAL DIFFICULTIES DURING SCHOOL LIFE.

This undoubtedly must be to every man responsible for the management of a school one of the most serious of all

problems. But, I think, I may say in Catholic schools generally this subject is probably felt by the authorities as a matter of more anxious concern than is the case in non-Catholic schools. The reason for this is that our schools are mainly conducted by priests or religious, and Catholic parents are wont to entrust the responsibility for the religious and moral training of their children in a more complete and absolute way to us than I believe is done by parents of other denominations to the schoolmasters in charge of their children. Having acted thus they are more exacting in their expectation as to the amount of individual help and protection their children will receive, and they are more disturbed by the occurrence of moral troubles in a school. Catholic theology, moreover, rates offences against purity very severely, relatively to most other faults into which boys are liable to fall. Consequently this matter is always a cause of the gravest solicitude to the Catholic headmaster. It is, I believe, mainly owing to this that the supervision and discipline of our schools, though by no means so rigid as is popularly supposed, is stricter in some features than in non-Catholic schools. It is felt by us, I think generally, that although in regard to many other matters of order and discipline boys may be wisely entrusted with a considerable amount of responsibility, the difficulties and dangers with respect to moral purity, both for the individual boy and for groups of boys, are of such a serious nature, and the consequences of a fall so grave, that we cannot confide the welfare of this virtue to anything so precarious as the public opinion of schoolboys.

We find also from experience that, though the sentiment of honour can be relied on with considerable security in regard to a large number of other points of discipline, it is hazardous to trust implicitly in it here. As a consequence, the extent to which we feel at liberty to transfer

responsibility to the older pupils is limited by this consideration.

External discipline, however, can only provide conditions favourable to purity in a school. Our main reliance for the preservation of this virtue above all others in the school lies in the influence of religion. The instructions by which the younger boys are prepared for their first Communion, their frequent reception of the Sacraments, the advice they are pretty sure to receive from their confessor, the exhortations of the annual Retreat, the influence which the Sodality and the leading members of it are expected to exercise over the general tone and conversation of the school—these are the agencies in which we place our chief trust. On the whole, as far as I can judge, they produce good results whilst the boys are still at school. To determine positively whether the subsequent results are preferable to those of other methods would require an induction of a kind which I have never seen attempted. In behalf of our view we assume that if a boy can be brought up in good habits during the period of weakness and plasticity, when evil and ineradicable habits are most easily contracted, he ought to be in a better position to face the temptations that are sure to come later, and that anyhow it is our duty to take the utmost pains to protect the innocent and to postpone the evil day as long as may be.

CHAPTER XVI.

METHODS OF MORAL INSTRUCTION AND TRAINING IN GIRLS' SECONDARY SCHOOLS IN ENGLAND.[1]

By Miss SUSANNA E. WELLS, B.A.,
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I. INTRODUCTION.

IN the course of the last half-century the education of girls in secondary schools has twice been the subject of Government inquiry. The reports of the Schools Inquiry Commission, 1867, did invaluable service in calling public

[1] This report is based upon an extensive inquiry undertaken on behalf of the Executive Committee.

attention to the "slovenliness and showy superficiality" which characterised the majority of those small private day schools and boarding schools in which middle-class girls and the greater number of their teachers and governesses were educated.

Nearly thirty years later the Royal Commission on Secondary Education, 1895, was able to report on the changes effected in girls' education through the admission of women to the universities, and the establishment of large secondary day schools and some boarding schools on the lines of the Public Schools for boys; but the Commissioners remark that the majority of girls continue to receive secondary education at home, "or more commonly in private schools, and of these no accurate survey covering the whole country has ever been made".

The Education Act of 1902 has led to local surveys, to a system of inspection and recognition and to the establishment of municipal and county secondary schools for girls; but it is still largely true that "in all that has been written upon secondary education up to this point, only the explored portions of the territory, the oases in the desert, have been briefly examined,"[1] and from this statement the following report cannot claim exemption.

Scope and Method of Investigation.

It seemed best for the purpose in hand to limit inquiry to schools typical of leading and progressive currents of thought and influence; private and denominational schools of good repute, which are, in some cases, doing valuable experimental work, and public or semi-public secondary schools of recognised efficiency. The traditions and influence of some of these schools have already extended far beyond the immediate circle of their own scholars.

[1] *Education of Girls and Women in Great Britain*, C. Bremner. 1897.

Several of these scholars have become head mistresses or members of the staff of public or endowed schools, or founders of private schools, and the observations furnished for this report are in many cases based on experience gained as scholar, teacher or head in two or more secondary schools, and in both day and boarding schools. Further assistance has been obtained from heads and tutors in Women's Colleges and Training Colleges, from experienced medical women, and from others specially interested in subjects arising out of the main subject of investigation, and I should like to express here my gratitude for the generous help which has been so courteously given by heads of schools and by all whom it has been my privilege to consult.

Moral Ideal of the Higher Education Movement.

A report on moral instruction and training in girls' secondary schools based on such method of inquiry must be, to some extent, a review of the course taken by the movement in favour of intellectual freedom for women which made such striking progress during the latter half of the nineteenth century and has so largely determined the ideals and educational work of the schools represented.

To assume that the leaders of this movement were animated simply by a desire to obtain opportunities of intellectual development is to miss its inner meaning.

It was not only a reaction against the cramping restraints, the system of espionage, the superficial acquirements and useless task-work which characterised so many girls' schools, but against the falsehood contained in the prevalent idea that the chief end of women's education was to make them pleasing and useful to men.

The women who founded those schools and colleges, which in the course of the last thirty years have played a leading part in the progress of girls' secondary education,

recognised that such an idea had led and must ever lead to a pursuit not of the ideal but of its shifting image in the minds of men and to an "eye-service" which defeats its own end. They believed that women and men alike were called to be knights (*Knechte*) of God, doing the will of God from the heart.

They set before themselves (as the Bishop of Stepney said of the late Dorothea Beale)—

> A clear ideal of what a cultivated woman ought to be—strong, sane, self-controlled, filling her life with the highest interests, developing herself to the utmost to the glory of God and the service of men.

II. MORAL INSTRUCTION.

Methods of moral instruction and training in schools leavened by this spirit are the outcome of an ideal of life and service rather than of any formulated moral or religious system; an ideal which expresses itself through personality far more powerfully than in any ways of working that can be inspected or described.

The Force of Personality.

Headmistresses of these schools, members of the staff, women and girls educated in them, maintain that they "cannot separate morals from religion"; that moral instruction and training are in everything; that "every subject has an ethical value"; that the moral influence of any school depends on its "tone," and that the quality of this tone depends upon the personality of the head, of the mistresses, and especially of the form mistresses, and also upon the influence of the older girls.

The following expression of opinion is typical:—

> I should place moral influence not in any subject, but in the whole tone of the school, and especially in the personality of the mistress. This is much stronger in some cases than in others,

It is most strong and real when the girl feels subconsciously that the teacher herself is working towards a moral ideal which finds expression in all that she does and teaches.

Attempts to analyse and distinguish the respective value of the ways in which this influence finds expression have elicited differences of opinion.

Moral Instruction through the Religious Lesson.

In Roman Catholic and Anglican schools, and in some denominational boarding schools, the religious lesson on a doctrinal basis is regarded as a means of supreme value for the purpose of ethical teaching.

In junior classes this is based on the catechism; preparation for Confirmation gives occasion for talks with individuals on character and conduct; in the senior classes of Roman Catholic and Anglican schools moral instruction centres round teaching on the Sacraments and on the doctrine of the Incarnation.

Moral Instruction through the Scripture Lesson.

Wherever the doctrinal religious lesson is regarded as of supreme importance, Scripture lessons naturally take a subordinate place; but the ethical value accorded to them varies with particular schools and persons.

Many teachers speak of them as "merely historical," and it is to be feared that the "merely" is justified by the dead and dry teaching which has prevailed in too many schools. But among those whom I have consulted there is a strong desire for a living teaching of the Scriptures, based on acquaintance with results of modern research, and employing methods of interpretation which in the hands of good teachers give force and reality to the literature and history of the past.

Attempts are being made to furnish teachers in girls' secondary schools with opportunities of obtaining special qualifications for biblical teaching, and the Vacation Term

of Biblical Study, held in 1907 at Newnham, was attended by 240 students.

What is wanted, however, is not so much advanced scholarship as a freer and more open way of dealing with the Bible as a series of human documents through which "the word of God" speaks "with an accent which the devout heart hears nowhere else".[1] In the opinion of several headmistresses and teachers in undenominational schools the Scripture lessons have unique ethical value. That which in other departments of school life and teaching is assumed can here find definite expression and "there is something in the girls that responds". The lessons are given, as a rule, by the headmistress and by those of her staff, preferably form mistresses, who are specially qualified, or who desire to use the opportunity for ethical teaching and are willing to devote time and thought to biblical study. Those who teach may be Churchwomen or Nonconformists, but the girls take the lessons on their merits, and I am told that they do not always know to what religious community a particular teacher belongs. There is evidence that they value these Scripture lessons and that the teaching is in many cases good and interesting.

Headmistresses who are members of the Church of England have expressed the opinion that good religious teaching can be secured in this way without the necessity of imposing doctrinal tests on teachers.

In junior forms, characters of Old Testament heroes are freely discussed, and the stories, parables and simpler teaching of the New Testament are connected with illustrations from everyday life. Girls are frank and interested and will let the working of their thoughts be seen.

In the middle forms girls are apt to be self-conscious and reserved, and experienced teachers feel that at this

[1] A. Sabatier, *Religion of the Spirit*.

stage especially the indirect methods of history and biography should be employed.

It is felt to be important that the aim of the New Testament lessons should be to give a clear and vivid picture of the life and person of Christ. In girls of the age of about fourteen to sixteen emotional feeling and impulse are apt to outrun the slower development of moral judgment and demand control. Direct appeals to religious emotion have been known to lead in some cases to unconscious hypocrisy and to arrest of spiritual growth; in others, the breakdown of natural and protective reserve has been followed by hopeless remorse, on realising how far profession had outrun performance, or by cynical disbelief in all such profession. On these grounds some have expressed their opinion that Confirmation in the Anglican Church comes at the wrong age, and several object to Confession following on Confirmation.

Some teachers, while acknowledging that Scripture lessons afford "*an* opportunity" of great value for ethical teaching, do not regard them as "*the* opportunity" for the purpose. They urge that the human tendency to regard sacred and secular as mutually exclusive terms is apt to lead girls to accept both the moral and religious instruction of the Scripture lesson as something apart from the rest of school work and from everyday life.

Moral Instruction through Literature and History.

On the other hand, application of moral and religious truths in other school subjects is all the more striking and effective, because unexpected.

It is believed also, by all those consulted, that indirect moral instruction given through literature and history is of especial value, and that in these studies the teacher can quicken imagination and sympathy, appeal to a desire after good life and educate moral judgment; but here as else-

where the teacher's own insight and the height and reality of her ideals supply the motive power, and these forces can and do express themselves through other school studies. The appeal, in fact, varies not with the subject so much as with the teacher and the individual pupil.

Incidental Moral Instruction.

Direct moral instruction is given incidentally by headmistresses in the following ways:—

1. In short addresses, following the school prayers, on some event of national or school interest, or some question of ethics or school order.

2. In addresses to the assembled school on the closing day, and sometimes also on the opening day of term. Such addresses are usually based on some aspect of ethical conduct, *e.g.*, "Friendship," "Courtesy and Consideration for others," "Cheerfulness".

3. In short talks or readings with Form VI. In some schools a quarter of an hour is reserved for this every week, and form mistresses are encouraged to make a similar use of intervals of time before or after prayers when they are with their own forms.

It is generally understood that a mistress, and especially a form mistress, may use any lesson period for such incidental moral instruction, if she feels that it is required.

In boarding schools other opportunities are available for such talks, readings and addresses, especially Sunday afternoons, or evenings.

Question of supplementing the above by Graded Systematic Moral Instruction.

The question as to whether these methods of ethical teaching should be supplemented by a systematic graded course of moral instruction on non-theological lines has been met in most cases by a decided negative.

Contra.

The methods in use are valued because they are unsystematic, and the moral teaching given arises spontaneously out of the subject of the lesson, the need of the moment, or of the girls addressed. "A concrete illustration that has occurred in the school is seized upon—defects in manners, or in moral uprightness, signs of selfishness—and it seems best to 'strike while the iron is hot'."

The great variations of character and development in different girls would, it is urged, make a graded system unprofitable; *e.g.*, in one school year Form Lower IV. may show certain faults which must be overcome; next year, the tone of Form Lower IV. may be quite different and its leaders may manifest the very virtues which their predecessors found difficult.

Just because girls are readily interested in discussing questions of morals it is felt to be very important "to avoid what may give rise to morbid self-analysis and hyper-conscientiousness, characteristics much more in evidence with girls than with boys".

Though the unconscious influence of the teacher has extraordinary power, conscious, personal influence is keenly resented by many girls. Hence the dread of multiplying words, or of saying a word at the wrong time, so strongly felt by many teachers in matters of religion as in morals.

Pro.

On the other hand there are signs of a reaction in favour of extension of methods already in use.

A headmistress writes:—

> Many of the headmistresses of fifteen or twenty years ago "talked" to the girls far too much about unselfishness, truthfulness, a sense of self-respect, etc. Now, it seems to me, that headmistresses say far too little to their girls and that too much is taken for granted.

She would encourage indirect moral instruction by any member of the staff through history, literature and Scripture lessons, and more frequent direct teaching by the head of the school.

She does not, however, approve the setting apart of a fixed time for this direct instruction, nor does she think that the actual needs of the girls could be met by following any systematic course.

Direct Moral Instruction in Girls' Secondary Schools.

Another headmistress writes that she does not think that nearly enough systematic moral instruction is given in girls' secondary schools, and suggests that in every form one period might be left free for a "general" lesson, which the mistress in charge might use for ethical teaching in the way she thought best. She thinks, however, that such teaching should be mostly indirect, and considers it most important that only those who feel really drawn to take such lessons, and only mature teachers, should be entrusted with this charge.

In some well-known schools a tradition of definite moral instruction obtains in the form of weekly or fortnightly addresses by the headmistress to the whole school, or to the junior, middle and senior divisions taken separately; and this practice has been adopted in some other schools.

The method admits of short series of lessons on such subjects as women's work for women; the duties of citizenship; home duties. Evidence received as to the results of these courses of direct moral instruction confirms a general opinion that the formation of good habits and the development of goodwill by practice, should precede discussion of abstract principles of conduct, and that it is the older girls, from about the age of sixteen onwards, who especially profit by teaching which may help them to gain

a clearer intellectual grasp of religious and moral principles, hitherto assumed and held too often in crude, illogical, or merely conventional form.

In some schools courses of lessons on problems of ethics and faith are being given to meet the special requirements of these older girls, and in other schools teachers have expressed themselves in favour of such teaching, for they recognise that in "an age which sets all minds, even the rudest, thinking on all subjects, even the most delicate,"[1] there is more need than ever for such guidance as will enable girls to apply to the moral and religious principles which they hold, sound processes of reasoned thought. It is noteworthy, however, that all who desire more direct ethical teaching are persuaded that only certain teachers can give it, and that these must be allowed to adapt their instruction and methods to their own diagnosis of the needs of any particular set of girls.

Desire for Direct Instruction as to Civic Duties.

Some of those whom I have consulted, though opposed to systematic, graded courses of moral lessons, think that the indirect and incidental moral instruction given in girls' secondary schools should be supplemented by courses of lessons on citizen ethics.

As a rule the only attempts to teach patriotism in these schools are incidental, *e.g.*, addresses or some special ceremony on Empire Day.

Patriotic songs are valued, and some schools have formed a branch of the Victoria League or of the League of the Empire. In several schools a newspaper class or newsboard has led girls to take an interest in current events.

Valuable indirect teaching as to English institutions and the ethics of citizenship is given through history lessons.

[1] Sir J. Seeley in *Ethics and Religion.*

But dread of introducing controversial subjects and the difficulty of adding to an already crowded curriculum have as a rule combined to prevent the arrangement of systematic courses on the duties of citizenship.

Advocates of this form of direct ethical teaching complain that women do not make good and sufficient use of opportunities now open to them in local government and public service. They believe that more teaching of modern history is required, combined with systematic courses of lessons on modern events and on methods of national and local government, and that girls, who will have leisure and means to take part in public and social service, should be led to realise the importance of the work that is open to them and the study and training required to do it efficiently.

To some extent this demand has already led to response, and women experienced in social and public work have given addresses and courses of lectures in some girls' schools on such subjects as the following: "The Poor Laws," "The Duties of Employers," "The Working Girls of England".

Demand for Definite Instruction on Fundamental Facts of Life.

In striking contrast to the divergence of opinion expressed on the foregoing questions is the general agreement in desire that all girls should receive definite instruction as to the fundamental facts of life and the laws which govern their own physical nature. It must not be imagined that this general desire arises from any observed increase of difficulties caused by ignorance. It is the general opinion that such vices as undesirable talk or habits occur only "in spots" and that there has been much exaggeration in references to them as prevailing in girls' secondary schools. The tone of good secondary schools

for girls, the attention given to health and outdoor pursuits, the steady routine and varied interests awakened, are all strong counteracting influences.

On the other hand, it must be recognised that certain characteristics of upper and middle-class society at the present day—self-indulgence, excitement, mental and physical overstrain—are predisposing causes of physical and moral evils.

Difficulties are most likely to occur in day schools, in which girls with very different home training and different degrees of knowledge or ignorance are associated together, and in private boarding schools, which are peculiarly liable to be regarded as refuges for girls who have proved unsatisfactory at home or at some previous school.

If the head mistress is unaware of the harm that may be done by one such girl among ignorant companions, and of the right means of care and prevention, or if she is not sufficiently independent of financial considerations to refuse applicants and require withdrawals, serious results may follow.

It is obviously important that every headmistress, whether of day or boarding school, should have information from some experienced medical woman as to the treatment and prevention of difficulties with which she may never have to deal, but of which she should have knowledge in the interests of those under her care.

There seems to be need, however, to bear in mind that such difficulties arise in the first instance from an ignorance for which girls are not responsible, or from want of early training in personal hygiene, and that to regard them exclusively as *moral* is to create a wrong and harmful attitude, not only in teachers and parents, but in the girls themselves.

As to the ideal way of giving the definite instruction required there are hardly two opinions.

All believe that it is the duty of mothers to implant the first knowledge in early childhood, in answer to the first question and in connection with what the child knows or can be told of the laws of life in flowers and living things. The way would thus be prepared for simple, practical teaching at a later stage as to the right care of the body. Such teaching, it is felt, should as far as possible be positive. Warning has been known to convey suggestion, and a simple, natural and reverent attitude towards life is the best safeguard against morbid thoughts.

The further question as to how the ideal can be realised in actual practice is one of extraordinary difficulty. Some mothers plead their inability to undertake this duty, others have done harm by giving knowledge in the wrong way. Strong objections are felt by experienced women to direct, collective teaching on these subjects in schools. Even in the same family the mother's teaching requires adaptation to individuals. It is believed that girls in the middle school, especially, might take such instruction in the wrong way, if unprepared by previous home teaching.

Nevertheless the question presses for answer from the schools, for in them the mothers of the next generation are being educated. In all the schools visited great importance is attached to such botanical, biological or physiological lessons as give girls material for knowledge, though they may not draw inferences at the time, and while it is felt that day schools must use every endeavour to persuade mothers to do their part, some boarding schools have already adopted plans of definite instruction. Several have expressed their belief that if knowledge was given in the right way through early home teaching, and was followed up by scientific instruction in schools, such evils as have been alluded to would entirely disappear; but the desire that girls should have clear teaching on questions which most intimately concern them, though it arises from

anxiety to prevent evil, gains force from perception of the truth that the moral education of girls, and especially that training in self-control which these secondary schools endeavour to give, should rest on the sure basis of self-knowledge and self-reverence:—

These three alone lead life to sovereign power.

III. MORAL TRAINING.

Moral training through school discipline: conduct; work; difficulties of adolescence—Through self-government: the prefect system; supervision, pro, contra; duties and privileges—Through games: pro, contra—Through other out-of-school pursuits: Societies—Through social service.

Moral Training.

The principal methods of moral training in girls' secondary schools may be distinguished as follows:—

School discipline and routine.
Self-government.
Games and other out-of-school pursuits.
Social work.

School Discipline.

The beginning of the renaissance of girls' education in the nineteenth century was marked by revolt against a system of discipline based on mistrust and suspicion and enforced by childish penalties.

Those who led the movement believed that there was in girls' hearts a love of chivalry, truth, honour and generosity, and they set to work to cultivate these virtues by "assuming that they were there" and required only stimulus and nourishment. Inquiry as to the general result has placed their success beyond doubt; but some complaints were received at the beginning of my investigation of certain exaggerations—insufficient allowance for the high spirits of youth and expectation of adult morality from growing girls—tending to foster over-conscientiousness and to hinder the formation of sound moral judgment.

Further investigation has, however, convinced me that these complaints are the expression of a reaction similar to that mentioned in connection with moral instruction as having already taken effect in most of these secondary schools, and that the over-conscientious girl is more rarely to be found in this generation of schoolgirls than in the last.

Conduct.

The dominant note in all methods of discipline described to me is the duty of self-control in the interests of others. Good-will and desire for good work are everywhere expected and assumed, and the practice of giving either marks or prizes for good conduct seems to have fallen into general disuse. If mentioned, it was condemned.

It is agreed by all that serious moral offences—untruth, deceit, theft—should be distinguished from those which are disciplinary or "regimental" by being treated in quite a different way, because unexpected and abnormal. If a mark is given, it is a special mark; if an entry is made, this is done in a special book. Immediate report to the head is always involved and she treats each individual case in the way which seems best to her, but in some exceptional fashion, *e.g.*, a girl may be isolated from her form for a day or so. Fortunately cases of serious offences are rare. All recognise that disciplinary regulations should be as few as possible, capable of enforcement and of reasonable explanation. The tendency to multiply rules is met, in some cases, by periodic revision to see "which are *principles* and can reasonably be kept and explained, and which can be rejected". It is usual for the head to read over the rules at the beginning of term or of the school year, pointing out the reason for each and the duty laid upon each member of the school community to aid in securing the convenience, good order and good work of the school as a whole.

Various systems of marks, signatures and reports are employed in dealing with disciplinary offences; but the principle on which they rest is, as a rule, that of checking decline from the standard of conduct expected and stimulating self-improvement by means of a *record*, rather than that of paying a penalty for misdeeds; in various ways good-will is enlisted in keeping this record as low as possible, in the interests not only of the individual but of the form and school.

Certain dangers of the "record" system of school discipline have been mentioned in conversations with heads of schools:

Recurrences or persistency arising from:—

Desire to be distinguished at any cost and therefore to break the record of "conduct" marks or signatures.

The impression that a reputation once gained for untidiness or disobedience must be kept up.

Want of steady will-power.

I am assured that these are dealt with as special cases, requiring appropriate penalties or relaxations according to individual circumstances, and the burdens of the over-conscientious girl are relieved by frequent opportunities of making a fresh start.

Emphasis has been laid by several on the great value and importance in the moral training of girls of a definite constitution, with clearly understood rules and consequences which follow automatically on all disciplinary offences.

Unity of regulations, it has been remarked, does much to secure unity of spirit in staff and girls alike; it avoids the dangers of personal appeals and saves waste of time in adjudging unnecessary details. "When you know the rules of the game, you play it."

School regulations are based on the convenience of the majority and are designed to secure precision in order

and work. Obedience to them trains girls to carry out punctually and exactly what they have undertaken to do. They may discuss points, and excuses can be taken on their merits; but reason must be enlisted on the side of authority.

Work.

In the endeavour to secure good work care is taken in most schools to avoid personal competition, as an especial danger to girls, and to encourage corporate feeling.

In many schools no prizes are given, in others they are non-competitive, and are awarded to all who reach a certain standard. Class places are not given, as a rule, except in examination lists, and girls do not sit in class places.

It is usual to read out, weekly, before the assembled school, the list of those in each form who have gained a certain percentage, 60 per cent. to 80 per cent. of the maximum total of weekly lesson marks; but in some cases the names are read in alphabetical order, in others the form results are averaged and only the average is announced. Comparisons are drawn between different forms, but not between individuals. Failures are not read out, but are inquired into in the form rooms. Unsatisfactory work must, as a rule, be done over again, and in some schools there is a weekly detention time for this purpose. A girl who needs pulling up in work or conduct must in some cases show and report her work daily to the headmistress until improvement is secured; this practice can be dropped as a rule in less than a fortnight. It is customary to drop all marks for lessons or conduct in Form VI.

Difficulties of Adolescence.

There is increasing recognition that the crux of girls' education, in questions both of work and of conduct, lies in the right treatment of the period of adolescence.

In a school where girls are subject to systematic medical inspection it is observed that a striking increase in height and weight takes place during about two years somewhere between the ages of eleven and sixteen; but the increase may take place as early as between eleven and twelve, or as late as between fifteen and sixteen, and though certain general principles of treatment may be adopted, exceptions will always be necessary in individual cases.

During the period of rapid physical development, physical, mental or emotional strain is likely to draw upon nervous force to a harmful extent and to use the reserve store of energy required for further mental development and for the stress of later life. It has been noticed not unfrequently that girls entering such a school at the age of about sixteen, having previously passed a Junior Local Examination with success, are "played out" and seem unable to make further progress.

In several schools external examinations are not entered for under the age of sixteen, and headmistresses do not shrink from the trouble involved in framing individual time-tables when required; but they feel that both parents and educational authorities should recognise that this necessary individualisation makes it inadvisable to insist upon a rigidly fixed leaving age in girls' secondary schools. There will always be cases where necessity for relaxation during some period of school life has made it impossible for a girl to attain by a certain age the standard of scholarship required for her future work.

That physical health may affect morals is now generally conceded. Irregularities of circulation, especially marked in girls during the period of adolescence, render steady good work and conduct difficult, and normal inhibitions are in some cases weakened or suspended, *e.g.*, a case of petty theft has been known to be induced by anæmia. Recur-

ring and persistent breaches of school discipline occur more frequently between the ages of eleven and twelve than among younger or older girls.

Some medical women consulted, and also some heads of schools, are of opinion that during these years some change in the curriculum should be made and that practical rather than literary and artistic studies and interests should be encouraged, though all are agreed as to the value of such intellectual interests as will fortify the will and strengthen desire after all that is strong and true in character and conduct.

Varied occupations and outdoor pursuits are most valuable, but it is felt to be necessary that these should alternate with periods of repose and that excess of any kind should be avoided.

During the whole of this period, "the core of the secondary school," the moral training of girls should be especially directed to the enforcement of their own efforts towards balance of character and self-control.

The good tone and steady routine of a large, well-conducted school with established traditions is observed to have a very beneficial effect in securing the continuous and harmonious development of the normally healthy girl. Town girls, who may suffer from the double strain of home and school claims, often benefit greatly when transferred to a country boarding school where care is taken to maintain healthful conditions of life and to develop many-sided interests. In these cases dislocation is often imperceptible except by very close observers; but the foregoing considerations should add weight to the claims of headmistresses of secondary schools to be allowed considerable freedom of initiative, and power to select those who are to be their fellow-workers. Though every teacher needs sufficient scholarship to give her mastery over the subjects she has to teach, it is evident that, in

the selection of the staff of a girls' school, character is of more importance than high scholastic attainments, and the great value to a school of unity in ideals of work and conduct should not be overlooked.

Self-government.

Systems of self-government in girls' secondary schools vary considerably, and, as might be expected, are more highly developed in the larger day schools and in boarding schools than elsewhere.

The Prefect System.

In schools where some form of prefect system has been adopted, a general practice is to elect or nominate for a term or some shorter period two officers in each form who can act as representatives of the form, or of the form mistress in her absence, and are responsible for certain duties in the interest of the general good order and work of the form. Sixth Form girls are, as a rule, *ex-officio* Prefects, but in some schools only certain members of this form are elected or nominated to office. One of these prefects is sometimes chosen as head or captain of the school and given a position of especial responsibility and dignity.

Methods of election or nomination and the powers and duties accorded to these girl officers differ in detail with almost every school. In large schools which have a considerable number of girls between the ages of eighteen and nineteen in their upper classes, and also in some boarding schools, powers of supervision and discipline are entrusted to the Sixth and in some cases to form or sub-prefects also.

Many heads of schools, however, do not approve of this practice and would not give powers of supervision or discipline even to Sixth Form girls, except as assistants to mistresses in charge or during their temporary absence.

On the whole, the evidence received points to the conclusion that, though a certain amount of supervision and discipline can be entrusted to girls of eighteen or over with benefit not only to the schools but to themselves, when they form a sufficiently large and influential body, success is more doubtful in the case of younger girls and of sub-prefects.

Everywhere there is strong belief in the value, for the purpose of moral training, of entrusting the older girls with duties of organisation and special privileges and of expecting them to co-operate with the staff in maintaining a high standard of character and conduct throughout the school. Several have spoken of the good results of giving to as many girls as possible, in all parts of the school, some small trust or service for the community.

Strong testimony has been borne to the value of such responsibilities and duties in bringing out and developing self-respect and strength of character, and both mistresses and heads have again and again expressed their deep obligation to the willing service, loyalty and trustworthiness of the older girls. There is no doubt that they can be, and often are, a great power for good.

Many duties and privileges fall to Sixth Form girls in connection with the organisation of out-of-school pursuits, games, school societies and social functions; they share these duties with other girls who are games captains and society or form officers, but they are "in everything" and arrangements are largely in their hands. They keep and audit accounts, collect subscriptions, preside at committees, draw up notices and minutes, arrange for matches, act as hostesses at school functions and provide entertainment for visiting teams. Training given in this way is often very useful afterwards in household management, or in social and philanthropic work.

There is evidence, however, that care is needed in some

cases to see that these duties do not impose too great a burden upon the girls or take up too much of the time which should be given to their school work.

Games.

In discussing methods of moral training several have given the first place to organised school games—hockey, cricket, lacrosse, basket-ball—and some have attributed to them an ethical value second only to that of the religious or literature lesson.

They feel that these games are to other methods of moral education what practical laboratory work is to the demonstration lesson. It has been the aim of leading secondary schools to develop in girls justice and truth, courage and self-reliance, self-control and cheerful acquiescence in submission to law and authority in the interests of others. If, as is generally conceded, their efforts have been attended with success, it is believed that this is largely due to the influences of the playing field, which affords such admirable training in qualities which girls need especially to cultivate.

There is also general testimony that games have done more than anything else to diminish the tendency to extravagant and exclusive friendships. "They are prophylactic against sentimentality." No other agency, it is believed, has been so powerful in counteracting morbidity of all kinds and inducing a healthy and sensible attitude towards life.

Outside the school, however, there is much adverse criticism, and hockey especially is said to be harmful, both physically and morally, in absorbing undue interest and affording temptations to risk health and renounce duty in its pursuit.

Within the schools this criticism finds an echo to some extent. Even those who speak warmly of the indebted-

ness of girls' schools to the influence of organised games acknowledge that they may be and sometimes are "overdone," and may to some extent endanger physical health and intellectual interest. Though the tone and influence of leading secondary schools is now strongly adverse to sentimental friendships, it has been remarked that the games captain is not unfrequently a heroine in the eyes of her school-fellows, and that she is in some cases flattered by her position.

Some headmistresses are of opinion that frequent matches with outside teams hold out great temptations to girls to exceed their physical strength and may tend to train some girls too much and others too little. In several schools the number of outside matches which may be played in any term is strictly limited.

In day schools which draw their pupils from a wide area there is not much danger of overdoing games, so far as the school is concerned. Great efforts are sometimes necessary, in the first place, to get any considerable number of girls together for the purpose, and it is seldom that more than two afternoons a week can be given to them. Interest may, however, be carried too far when great energy and enthusiasm have been put forth to make the girls keen about games, and when insufficient care has been exercised to check further developments, after the desired result has been attained.

Harmful exaggerations are more likely to occur in connection with those boarding schools which have modelled themselves most closely on the boys' Public Schools, and where games are compulsory on four afternoons a week. Careful precautions are taken by the authorities of these schools to prevent physical overstrain and intellectual interests are encouraged; but many of these girls have no definite interest or occupation awaiting them on leaving school and may then enter a society in

which sport is idolised. It is the strong pull of this after-school interest, combined with absence of any other absorbing pursuit, which constitutes the real danger of organised games in girls' schools.

In several of the girls' boarding schools visited this is fully recognised. Absorption in games is deprecated and care is taken to develop other outdoor interests. Games are voluntary; but there is no difficulty in securing keen interest in them.

Other Out-of-School Pursuits.

In boarding schools and several day schools botanical or natural history expeditions are made weekly or even twice weekly during the summer term, and where there is a botanical society or field club its members are allowed to make expeditions in small groups. Collections are made; flowers and leaves are brought home to serve as models for painting or modelling; Nature diaries are kept and illustrated. This work has had a wonderful effect in awakening the interest and bringing out the ability of many a girl who would otherwise have been thought dull and would have accepted this conclusion with resignation. Gardening is successfully encouraged in both day and boarding schools.

Societies or clubs play an important part in the life of girls' schools and often serve to keep Old Girls' Associations in touch with the work of "present girls".

Some of them link the interests of the school with those of the wider community into which girls will pass when they leave school and with social service.

Social Service.

In social service, girls' secondary schools are doing some of their best work. Nothing is easier than to move girls to compassion for suffering and poverty. The difficulty

lies in securing "patient continuance" in putting sympathy into action, and the "multiplicity of possible claims on time and sympathy" has led to the general practice of concentrating the service of each school on one or two special ways of giving help. These may be grouped as follows:—

(1) Support of missions in poor parishes.
(2) Aid to settlement workers.
(3) Local work for women and children—
    (*a*) In hospitals;
    (*b*) In workhouses;
    (*c*) In poor schools and districts.
(4) Special work undertaken by certain boarding schools, *e.g.*, the support of a small orphanage or convalescent home.

Much of this social service involves practical work and brings the girls into association with those whom they desire to help.

Garments are made to fit individual children, home-made toys are provided for Christmas, parties of children and old people are entertained at the school, in summer, by the girls, and some of these from time to time visit the institutions for which they work or arrange an entertainment at some council school in which they are interested.

IV. RELATIONS BETWEEN HOME AND SCHOOL.

Effects of: (1) The increase of population in towns and cities; (2) Economic pressure on middle-class families, and the strain of town life; (3) The present tendency to make self-development and self-gratification chief ends in life—Work done by schools in preparation for home duties—The motherhood ideal: Contra—The co-education ideal: Pro and contra.

Relations between School and Home.

The question of the relations between school and home in girls' secondary schools and of the success or failure of these schools to train girls for the duties of home life involves consideration of certain social and economic

factors which profoundly affect the moral education of girls.

The first reforms in girls' education were marked by a reaction against boarding schools in favour of large day schools which it was believed would combine the educational advantages of class teaching by specialists with those of home influences and duties.

To those who urged that the higher education of women would lead them to despise home duties, an advocate of the movement replied: "The true safeguard seems to consist not in restraints and limitations, but in a vivid sense of all that is involved in the closer relationships and in a steadfast habit of submission to duty".[1] But during the last thirty years forces have been at work which have made this ideal difficult of attainment.

Reaction in Favour of Boarding Schools.

The rapid growth of large towns and cities has brought about a reaction in favour of boarding schools or of boarding houses in connection with day schools. The wide area covered by large centres of population often involves the necessity of daily travelling to school in public conveyances, a practice which many feel to be a disadvantage to girls, physically and morally; the distances between the different homes and the school and the many claims of city life make it difficult to secure co-operation between home and day school.

Difficulties of Co-operation between Home and Day School.

"The line between the secondary day school and the home is not drawn clearly enough, and each trespasses on the other's ground." It has been suggested that something might be done in "conferences" between parents and heads of schools to discover practical ways of co-

[1] *The Higher Education of Women*, by Emily Davies.

operating in the common interest, and some schools have attempted this; but in most cases it is difficult to get parents together, and it is feared that, if they did meet, the great divergences among them of opinion and practice would prevent helpful discussion. Much is done by heads of schools in conferences with individuals, and certain schools have been able to enlist the co-operation of parents in observing right conditions as to outdoor exercise, preparation of lessons and hours of sleep; but the tendency of some parents to cast all their responsibilities on the school leads many headmistresses to shrink from any further incursion on what they consider to be the duty of the home.

Economic Pressure on the Middle Classes.

Inexorable economic pressure is forcing middle-class parents and professional men with small or moderate incomes to seek for their daughters an education which will prepare them for earning their own living. Marriages are, apparently, fewer in this class than in any other and take place later. The girl's dowry is the money spent on her education. It is understood that she cannot depend on home support.

Those who urge that these girls should stay at home and do domestic work do not seem to realise in how many cases it is necessity rather than choice that drives them forth. A daughter who can earn £1 per week by work away from home is likely to lose both in income and in chances of future employment by taking the place of a servant in her own home. Moreover, this home may at any time be broken up, through the death or monetary losses of the breadwinner, and if the daughter must earn her living among strangers, it is better to begin in youth than in middle age.

The chief profession open to girls from secondary

schools is still that of teaching, and for this it is all-important that girls should pass certain examinations and if possible win scholarships, for the money that can be spared for girls' education is in many cases insufficient for a university course without such aid.

This has led to a certain strenuousness of ambition for examination success which in its turn has served to increase the strain caused by the restless hurry of modern town life.

Its Effect on Schools in Increasing the Strain of Town Life.

A Sixth Form prefect in a large day school, while dwelling on the loyal spirit of fellowship which prevailed among the girls, told me that the chief fault with which prefects had to contend among their school-fellows was inconsiderate heedlessness; carelessness of their own property and that of others; careless and inconsiderate speeches; forgetfulness; untidiness. She thought it due to the rush in which they lived, the hurry from home to train, train to school and back again.

Its Effect on Teachers.

At the women's colleges and training colleges, though there was universal testimony to the uprightness, self-reliance and general trustworthiness of secondary school-girls, the same characteristic was remarked on, disregard for corporate property or their own, and a certain failure in delicacy of perception leading to inconsiderate conduct. Headmistresses complain that many of the young teachers who come to them straight from college show the same faults; they lack the humanising influences of home life and social intercourse. Heads of women's colleges would prefer that girls should spend a year at home or in travel, gaining social experience and some knowledge of life between school and college; but the small salaries and

uncertain tenure of secondary teachers make it necessary for them to begin earning as soon as possible.[1] The personality of the teacher is the greatest force in the moral education of girls, but the strain of the woman teacher's earlier life, the continuous pressure of the teaching and school interests into which, as a rule, she puts her heart and her best work, the strict economy which is often necessary, the fear of the future, all contribute to impair that vitality and mental and moral balance so important for her work and influence, and frequently lead to nervous breakdown. On all sides I have met with the strong conviction that the moral education of girls requires more time for "recollection," in the religious sense of the word; that in the case both of girls and women teachers the activities of school life should be more frequently broken by periods of recreation through tranquillity; and that more time and thought should be given to the things which directly tend to build up character.

Some of those interested in girls' secondary schools, while acknowledging the harmful effects of the hurry and strain of modern life, think that the main cause of this heedlessness and want of human interest lies in other directions. A certain lack of enthusiasm and a want of thought for the interests of others is especially noted among wealthy girls living at home.

The Tendency to make Self-development and Self-gratification Chief Ends in Life.

It is complained that some young women who take up social work on leaving college, while they show considerable intellectual power, do not seem to care for the human

[1] See *The True Cost of Secondary Education for Girls* (pp. 1-3), an admirable statement re-issued by the Association of Headmistresses in May, 1908 (published by the Educational Supply Association, 42 Holborn Viaduct, E.C. 3d.).

beings for whom they work, and fail in insight and sympathy. Their desire for service seems to spring from desire for self-development, and they do not see that social service for the sake of self-development is a hard and unlovely thing.

The brusque manners of the hockey-playing girl and her absence of intellectual interest and sympathy have also been the subject of comment. Some see in these faults the same priggish dread of sentimentality and priggishness which has been criticised in the Public School boy, and have attributed both to the influence of an indiscriminate admiration of certain traditions of boys' Public Schools, and to the deadening and narrowing effect of absorption in games. But Public School ideals and traditions permeate the society to which many of the girls in the older secondary schools belong, and are considered peculiarly English, and many believe that the self-centred dulness of heart complained of is due to "the present tendency to give children the feeling that everything must be arranged for their enjoyment" and to "make pleasure a first charge on life".

A correspondent, in expressing her opinion that it is in the home, rather than in the school, that courtesy and consideration for others can be encouraged, writes:—

> Many parents in their eagerness to give their girls a happy childhood and the best educational opportunities, allow them to live in complete disregard of the claims of others and to consider themselves of paramount importance. This happens in really excellent homes and can only be partially corrected at school.

In the face of such strong contrary forces it is not surprising that girls' secondary schools should have failed to develop that "vivid sense of all that is involved in the closer relationships" and that "steadfast habit of submission to duty" which is still a part of their ideal, and that

they should now be considering how they may best steer their course to secure progress.

Their educational ideal demands, as many of them realise, that girls should be taught to regard all work for human necessities as worthy of honour as well as of its hire, and that the schools must seek to find out what work any particular girl can do with greatest benefit to others as well as to herself. They recognise that in many cases a girl may leave one of these secondary schools without having her real interests awakened and turned in any helpful direction. Many teachers have noticed that girls who appear stupid at school sometimes show practical ability at home, and that only when this interest is appealed to do their interests unfold in other directions.

Preparation for Home Duties.

There are differences of opinion as to the ways in which secondary schools can encourage these home interests.

In some schools cookery is introduced in connection with hygiene and physiology, or with a course of domestic science between the ages of eleven and fifteen.

In one large school girls of about the age of sixteen, who are not intending to enter for university examinations, are allowed to specialise in domestic subjects.

Courses on domestic subjects, household management and the care of children, are now given in some boarding schools. But many day and boarding schools see no place for these subjects in their already crowded curriculum, and prefer that domestic training should form an after-school course. Several girls on leaving boarding schools go to some domestic training institution for a year or six months, and some high schools now offer an after-school course in domestic subjects.[1]

[1] An interesting communication was made to the Committee by Miss Lacey of the Grove School, Highgate, as to domestic training in that school.

The importance of this paper lies in its account of an effort made to

Where the domestic course includes lessons on the care of infants and treatment of children great interest is aroused, and I was told in one case, "the girls are thirsty" for this knowledge.

Motherhood as the Chief End.

Some will find here confirmation of the thesis that training for motherhood should be the chief end of girls' education; but this is not the view of those who have spoken enthusiastically of such lessons. Their ideal of womanhood includes that of motherhood. To aim directly at motherhood would, they believe, produce the wrong type of mother, absorbed in care for her children in the nursery, but unable to give them help and counsel as they grew up.

Contra.

The comparative freedom of opportunity which women have enjoyed during the last half-century has, however, brought out a distinguishing characteristic of the work in which the majority find their greatest happiness and service. At the universities it is especially in the humanities, and in sciences which have to do directly with the development of life, that women excel.

The social activities into which they throw themselves with most ardour and success are those which have as their end the care and preservation of life, and its equipment for service.

Service for Fulfilment of Life.

The professions which bring them greatest happiness are those which enable them to bring help and healing

combine the intellectual training of a secondary girls' school with a very thorough and practical course of domestic training, which can be begun as soon as the girls reach the age of seventeen, and more fully entered on at the age of twenty.

After that age they are classed as Vigintis ("twenty-year-olds"), and girls not educated in the school can join them for special training in teaching, or in domestic work, as cooks, housemaids, etc.

into the lives of others, and when they are "assured of doing service," they have their "Home within".

Right conditions for fulfilment of the honour of motherhood may be denied, but most women are liable to be called upon at some time to tend the flame of life as helpers of mothers and children, guardians and educators of youth, ministrants to the aged, the diseased, the enfeebled in mind or body. May we not discern here some clue to the main direction of the moral education of girls, the perfection of their strength, the restraint and balance of their weakness?

V. THE NEW SECONDARY SCHOOLS, COUNTY AND MUNICIPAL.

Some of these new schools draw pupils from a stratum of society hitherto untouched by secondary education, and experienced high school mistresses when transferred to such schools, find themselves confronted by problems of ethics arising from differences in social environment. Certain moral faults, *e.g.*, cheating and untruth, rare and unexpected in their high school experience, seem to be not only of more frequent occurrence but to be regarded in a different light, and public spirit is lacking; on the other hand, certain virtues hard to cultivate in some indulged and self-centred high school girls—prompt action, self-reliance, disinterested service for others—here show robust growth, and implanted ideas take root and flourish.

If the work of moral education in these schools presents certain difficulties to those accustomed to work in the older secondary schools, it presents also advantages which are much prized. Both among headmistresses of these schools and among their assistants I found an eager spirit of hope such as one would expect to find in some enthusiastic gardener transferred from a planted and carefully tended garden to work on virgin and fruitful soil.

"The character of the school," said one enthusiast, "is going up by leaps and bounds. You can *see* it grow."

Cheating and untruth are becoming rare, where care has been taken to remove temptations and to show in every possible way that only individual work and exact truth are valued. Public spirit is, in some cases, of slower growth and will need time and patience.

Moral instruction and training of especial value are being given in some schools through botanical expeditions and the teaching of literature and Scripture. It is not so much knowledge of the facts of life which these girls require as purification of their knowledge through self-reverence and self-control. In one school a list of selected books is put up in each form, of which about six or eight are recommended to be read in the course of the year, and it has often been found that all the books on the list, and more, have been read. The literature mistress has collected a library, and a book is purchased in return for every shilling brought by a girl to the school for the purpose. She also keeps a list of the books read by each girl in the school and is thus able to direct the reading of each.

A general paper is set annually on the books read in each form, and exchange of books gives opportunity to the mistress in charge for talk about them with individual girls. Extraordinary interest has been aroused, and it is believed that the influences of the new world of thought and life into which these girls are entering with such eager pleasure have already done much to raise the tone of the school.

VI. CO-EDUCATION.

Many men and some women see in co-education the royal road leading to the development of all that is strong and true in a girl's character.

From the point of view of this report, the chief defect

of many of the new co-educational secondary day schools established by local authorities is that they do not sufficiently realise the importance of watchful care over the physical and moral health of adolescent girls, and of individual differentiation. Headmasters of these schools, though desirous to do their utmost for the girls under their care, have comparatively little knowledge to guide them, and there is need to insist that in all such schools some experienced mistress should be entrusted with special charge of all that relates to the girls' health and conduct. Some of these schools forbid the boys and girls to walk together out of school; but it is difficult to enforce such a rule with uniformity, and there is consequent risk of incurring the moral dangers of artificial restraints, deceit and hypocrisy.

This risk constitutes the great defect of dual schools from the point of view of moral education; the proximity of boys with whom natural social intercourse is forbidden is, in individual cases, a direct encouragement to silly flirtations, weakening to character. In their criticism of the defects above mentioned, some ardent advocates of co-education are as unsparing as its opponents.

I have visited and made special inquiries in those co-educational boarding schools where the system has been adopted not from motives of economy but as satisfying an ideal of life, and where care is taken to realise the requirements of girls. These schools represent a reaction from the narrow curriculum and compulsory games of the boys' Public Schools and their isolation from social and family life.

At present there is a marked predominance in the number of boys and masters in the leading schools of this co-educational type. This is defended in one case on the ground that the tradition of boys' education has been better worked out than that of girls', that the latter is

still only in process of formation, and that the girls have much to gain by coming under the influence of the boys' code of honour and the broader views of masters.

Others believe that the number of boys and girls and of men and women teachers should not greatly differ.

The following advantages have been claimed for the system of co-education in the case of girls:—

The girls gain a sense of honour, frankness and self-confidence.

It is a gain to the girl to see the different working of the boy's mind.

Girls become more natural and less self-conscious in their intercourse with boys and men.

One leading advocate of co-education considers the influence of a boarding house a necessary factor in the success of a co-education school, and there is a marked consensus of opinion among experienced teachers in these schools that strong personal and religious influence and the tone of a large family are essential. Several of these doubt whether such conditions could be maintained in a school of more than 150 pupils.

Opponents of co-education urge that the differences in physical development of boys and girls respectively between the ages of ten and sixteen point to the need of considerable differentiation of treatment at this stage.

Anthropometrical statistics show that the curves of growth in height, weight and strength of the two sexes diverge sharply about the age of ten or eleven, and intersect one another about the age of fourteen or fifteen. The difficulties of divergence are further complicated, as has been seen, by marked differences of development between individual girls.

Others, while unwilling to pronounce against the system as a possible ideal for some distant future, feel that its extension in England at the present time would be

disastrous to girls and women. Their experience has led them to believe that few men as yet realise or understand the various needs and variable nature of girls, and they fear that the latter would be made to subserve to the long established and already dominant tradition of the boys' public schools, to a degree which would hinder right freedom in developing character.

They think that the same end of mutual understanding and respect can be gained by segregation in separate schools which make this end a part of their educational ideal. But they believe most strongly in the value of cultivating natural and friendly social intercourse between men and women who are engaged in teaching, and between boys and girls in holidays and in the time for which the day school is not responsible.

They think that parents and heads of households might do more than they do to bring about such intercourse, and they believe that boy and girl friendships formed under home supervision, in the natural atmosphere of family life, are more likely to be lasting and of mutual benefit than those formed in the artificial society of school which does not reveal all sides of character. Meanwhile co-education of men and women in after-school life, in co-operation for the same end, is being furthered by the admission of women to a share in educational, social and civic organisations. Perfect co-operation between men and women can only be secured when the course of each is guided by the same "ever fixed mark".

The friendship which Greek philosophy recognised as ideal was based on unity in desire after "the good," and the same truth is expressed in those paradoxes of Christ's teaching, the "Seek ye first" and "For My sake and the Gospel's" which like lightning flashes illumine the way along which men and women grope in twilight towards the same goal—the perfecting of the Divine element in

the soul of each through the love that redeems from selfishness and the faith which gives strength and commands service.

A deeper sense of the importance in girls' education of keeping steadfastly in view this ultimate end is, to the investigator, the main result of this inquiry into moral training in girls' secondary schools.

VII. CONCLUSIONS SUGGESTED BY THE EVIDENCE RECEIVED.

Further conclusions suggested by the evidence received may be summarised as follows :—

1. The greatest moral and religious force in all schools is that of the teacher's ideal expressed through personality.

It follows that the training of the teacher should serve to kindle that "fire of living thought" which alone can give kindling, and that the conditions of teaching should be such as to assist the teacher's own endeavour to keep the fire burning with clear and steady glow.

2. Other things being equal, the living force of moral and religious ideas finds fullest expression in the religious, Scripture or literature lesson. For the teaching of literature special qualifications have been for some time required; the importance of special qualifications for biblical teaching is now recognised.

3. In the opinion of the majority of those consulted the methods of indirect and incidental moral instruction at present prevailing in girls' secondary schools are sufficient, if rightly used.

Some, however, are in favour of extension of these methods through more frequent definite moral instruction, and others desire that they should be supplemented by :—

(*a*) Courses on citizen ethics, especially in schools attended by girls who will have leisure and means to take up civic and social work.

(*b*) Such definite ethical or philosophical teaching as will enable older girls to base their principles of faith and conduct on sound processes of reasoning.

4. There is a general desire for early and graduated home teaching as to the fundamental facts of life, on certain approved lines, supplemented by such scientific study in school as will give girls the knowledge they need to enable them to pass on to the next generation this teaching about life.[1] Direct teaching on laws of mental health has been found of especial benefit to older girls.

5. The question as to the particular courses of scientific study best adapted to meet the needs of girls' secondary schools is in debate, and has only just arrived at the experimental stage. Conclusions cannot be safely predicted; but there is a certain convergence of opinion in favour of some such general plan as the following:—

[1] Some experienced teachers recommend the study of hygiene as a means to this end; others prefer biology, and several advocate the study of botany, especially of physiological botany. On this subject the reader is referred to Miss Forchhammer's report on Moral Instruction and Training in Denmark. The following comment from an experienced teacher may also be quoted: "*Physiological Botany*. I am afraid little can be made of this. Physiological botany of the kind to bear on the facts of life cannot be taught in the part of the school where it is needed for this purpose. It is out of the question to teach children acts which they cannot observe, and physiological botany proper requires use of microscope—I have not introduced it below Form VI. I daresay experiences differ, but in the middle school, children know that pollen is conveyed to the pistil and produces in some way seed; but only the abnormally developed child connects that up with any facts in animal life, and I think it might lead to misunderstandings if we were to emphasise it at that stage.

"I have heard it said that in America children are made to get accustomed to the facts of life by being encouraged to keep pets, and I have certainly noticed that children who live in the country and see much of animal life arrive at knowledge more simply and naturally than others.

"Personally, I *do* recommend careful teaching about *animals*, their external structure, habits and mode of life, throughout the lower school, under heading of Nature Study; it answers in some ways best with quite little children, in fact it is very important that the children should begin it when they are quite young and before they get to the self-conscious age."

Age.	Home.	School.
To about 12 years.	Simple teaching as questions arise as to the facts of life. Interest in care of plants and animals encouraged. Some practical teaching as to importance of care of health.	Nature study.
12 to about 16.	Attention especially directed to the building up of character and ideals, with a view to establishing self-control and practical ability.	Study (experimental and, when possible, with some domestic and practical application) of elementary physics and chemistry.
	Nature study continued in expeditions and out-of-school pursuits.	
About 16 to 19.	As 12 to 16.	Some study of the laws of life through hygiene, biology and physiological botany.

6. While much evidence has been received as to the excellence of moral training through organised games, it has been pointed out that the virtues thus cultivated are valuable only in proportion as they are applied to all the relations of life, and that the tendency to regard skill in games as an end in itself must be combated by the simultaneous cultivation of other more permanent and helpful interests.

7. Want of purpose and of definite after-school occupation is, in the case of many girls, a most serious hindrance to effective moral education. It behoves girls' secondary schools to use every endeavour to discover the real interests of each individual girl, and to turn them in some

helpful direction, if possible, before leaving school. This implies an elastic curriculum and possibly the provision of alternative courses from the age of sixteen onwards.

8. Striking testimony has been borne to the value of continuity in moral education. The apparent success or failure of girls' secondary schools is largely determined by the influences which surround early childhood and those which dominate the critical years immediately following school life.

It is also dependent to some extent on the length of time spent at a particular school. In moral education "the slow changes are, as a rule, the permanent ones".

CHAPTER XVII.

WOMEN TEACHERS ON THE MORAL TRAINING GIVEN IN ENGLISH SECONDARY SCHOOLS FOR GIRLS.

Communications from—

Mrs. WOODHOUSE, President of the Association of Headmistresses; Headmistress of the Clapham High School, S.W. (Girls' Public Day School Trust).

Miss FLORENCE GADESDEN, a member of the Executive Committee of the Inquiry; Headmistress of the Blackheath High School, S.E. (Girls' Public Day School Trust).

Miss CHARLOTTE M. MASON, Founder of the Parents' National Educational Union.

Miss P. LAWRENCE, Roedean School, Brighton.

Miss H. BYLES, Headmistress of the Salt Girls' High School, Shipley.

Miss W. HOSKYNS-ABRAHALL, and others.

(i) *The comparative ethical value of different school studies. Is it desirable that more practical work and manual training should be introduced into the curriculum?*

(1) *Reply from Mrs. Woodhouse:—*

History and literature are the subjects in the curriculum that offer the best, because most natural, field for the training of moral judgment, for the moving influences of ideals, and for the deepening of sympathy and insight.

The introduction of more practical work and manual training is, in my opinion, desirable, not simply on utilitarian grounds, but for the sake of an increased correlation between theory and practice, and for the encouragement of every effort towards the expression of an idea.

(2) *Reply from Miss W. Hoskyns-Abrahall:—*

Granted that the teacher has the right ability history and biology would be found to be two of the most fruitful subjects. Literature, to be effective in this way, should not be a school study, but simply read for its own sake. Work in physics and chemistry tends to the development of a love of truth in older pupils. It is highly desirable that more practical work and manual training should be introduced into the curriculum.

(3) *Reply from Miss Charlotte Mason:—*

My general impression accords with that of Herbart, that morality is not to be expected from the uneducated; and I would add that there can be no intelligent morality without much intelligent occupation with what are called the "Humanities". It seems to me that intellectual inanition during school life is responsible for many of the moral defects we deplore: for example, loose opinions, lax principles, certain evils in schools, want of finality in judgment and decision, unworthy or frivolous pursuits in after life, the shirking of responsibility, etc.

Also, it appears to me that our educational advances are rather in the way of improved methods of teaching than in that of affording the scholar a wider field of such knowledge as should tend to the gradual and unconscious formation of principles and opinions. Direct moral teaching cannot supply the place of wide and intelligent culture.

[Miss Mason proceeds to refer to the curricula of the Parents' Union School (P.N.E.U., 26 Victoria Street, S.W.) as a practical illustration of her view.]

(4) *Reply from Mrs. Mumford (with the co-operation of Dr. Alfred Mumford), Chorlton-cum-Hardy, Manchester:—*

Ethical value of mathematics great:—

1. The distinction between right and wrong in mathematical work is clear and definite; it is not a question of

taste or judgment. The work is either right or not; if not right, it can be demonstrated to the child beyond a doubt; in the beginning of mathematics such proof should be made by the child itself.

2. It follows from this that mathematics trains the child in the habit of accuracy—accuracy of thought, accuracy of statement. An inaccuracy which may seem to the child small and unimportant may occasionally be shown to invalidate the whole conclusion; the moral application of this is self-evident on the most casual observation.

3. Training in accuracy of statement is part of the larger process of training in the art of reasoning—the deduction of correct conclusions from given premises. The power to reason is needed in the formation of moral judgments.

4. Mathematical work is, however, much more than merely a process of simple deductive reasoning. Insight into the problem is required; this a child is capable of learning at the age of say twelve to fourteen. She can then learn to split up the special problem given for solution into the smaller problems involved in it. Some of these smaller problems have been solved already, some are self-evident; only a part requires to be examined anew. The same need of insight into the question at issue occurs when the child in its simple way is called upon to face *moral* problems. In the process of deliberation, of weighing in the balance the opposing forces, the growing child can be taught to detect certain clear and definite lines of right action, can see what is new in the particular combination of circumstances which makes it difficult to decide what action is right. If the child is so trained the question can more easily be solved as in the case of a somewhat complicated mathematical problem. As in mathematics when the child is started on a piece of new work she feels

"I know that and that for a start," so in moral problems. The power of analysing a difficulty into its component elements, and by dealing with these in detail realising the solution of the whole, is not only a possibility but a necessity in life, as it is in mathematics. Many grown-up people appreciate a difficulty but cannot analyse it, they remain helpless in front of it, and being helpless become hopeless, and the opportunity for action becomes lost.

5. The benefit of mathematics for girls is that it compels them to meet difficulties in an unemotional way, and to realise that there are things which cannot be dealt with emotionally.

6. Much of the value of mathematical work depends on the pupil *arranging* her material in proper sequence. Orderly arrangement means orderly thought—the habit of orderly thought encouraged by *good* mathematical work is of infinite moral value.

7. Especially in mathematical work (but the same will hold true of all good school work) I have felt the necessity (if the best results are to be obtained) of children having to find out and correct their mistakes for themselves. Intellectually and morally, in adult life as in childhood, there is not sufficient development of the powers of wholesome and effective self-criticism.

(ii) *How far, under existing conditions, are systematic moral instruction and training given to the pupils, through the religious lessons or otherwise?*

Reply from Mrs. Woodhouse:—

Instruction is regularly provided for by

1. Scripture lessons twice a week, one on the Old Testament, the other on the New.

2. Daily learning and repetition of verse from Scripture.

3. Addresses at the beginning of the term to each form

by the form mistress, who takes some portion of the rules and shows how it is based on principles. These informal talks are directed towards the practical realisation and application of some group of ideas or leading thoughts.

4. Addresses at the beginning and end of term by the headmistress to the lower and upper school respectively, when the concept of some cardinal virtue, such as loyalty, or courtesy, is analysed and applied, or some special aspect of the meaning of Christmas or Easter is dwelt upon.

In addition to systematic instruction, some training in faith and duty—what to believe, and what to do—cannot but be given to those under her influence by the teacher who is awake to her opportunities and consequent responsibilities, and who uses them aright.

(iii) *Do you think that in addition to the influence exerted on the pupils by the tone of the school, by the organisation of its work and play, and by the personality of the teachers, more should be done to provide systematic moral instruction and training as a part of education? If so, should it be,*

(a) *though systematic in plan, almost entirely indirect in method,* e.g., *given through the teaching of literature and history; or*

(b) *arranged as part of the definite religious teaching of the school; or*

(c) *planned in the form of regular lessons making a graded course of moral instruction on non-theological lines; or is some combination of these methods the more efficacious?*

(1) *Reply from Miss Harriett Byles:—*

One lesson a week is arranged on the time-table for each class in "Ethics"; this term is used to cover a combination of definite religious teaching, though entirely unsectarian, with moral instruction on non-theological

grounds. Bible lessons are not always ethical teaching, and the preparation of a Gospel for examination purposes tends to obscure the moral instruction. Conversation or questions from a Bible lesson often suggest a topic to discuss in an upper class, *e.g.*, "Culture and Restraint," from "the strait gate and the narrow way". It seems desirable to give short courses on citizenship, on the life and ideals of people of other lands, great events of ancient history, Buddha, Confucius, the Stoics, etc., sometimes to deal very directly with schoolgirl morality. It would be difficult to use the teaching of history and literature for *systematic* moral instruction. These subjects have undoubtedly a high ethical value, and the cultivation of a literary taste is a bulwark against vulgarity, frivolity, etc., but they must be taught *as* history and literature and not didactically.

(2) *Reply from Miss Hoskyns-Abrahall*:—

A graded course of moral instruction is desirable.

Yet more is needed a definite idea of the different *stages* of moral development in children, and a progressive standard of conduct and ethical consciousness for each successive stage.

(3) *Reply from Mrs. Woodhouse*:—

The living personalities of the teachers, and the tone and influence of the school in accordance with its best traditions, form by far the most effective and pervasive means of moral education. In the last resort, everything depends upon the character and influence of the staff. The teaching of Scripture would lose more than half its value if it were performed perfunctorily as a mere subject of detached instruction, and not reinforced by living example, by the ideals animating and underlying the whole work of the school. The keynote is set by prayers as the first act and aspiration of the school day, and as far as possible the time-table

is arranged so that the first and the last lesson of the week is Scripture.

In addition, however, to this indirect influence, systematic moral instruction and training should find a further foothold in education by

(*a*) the teaching of literature and history. In connection with this such training will be of most value when it is spontaneous, arising naturally from reflection on the subject-matter;

(*b*) the definite religious teaching of the school.

"Regular lessons making a graded course of moral instruction" do not seem, in my judgment, likely to be as efficacious as the combination of (*a*) and (*b*).

(4) *Reply from Miss Mason*:—

Though the personality of its teachers must needs have great influence in a school, it is an influence which should not be consciously exerted. I believe that what is called "personal magnetism" in a teacher represses unduly the individuality of his scholars. Personal initiative is apt to be lacking in pupils who consciously bring their whole conduct to the test of the teacher's approval. On the other hand, as for definite religious teaching, I think its aim should be that indicated in St. John xvii. 3. Ethical teaching flows naturally from the study of the Gospels, as also from that of the Old Testament and of the Epistles. I have not tried the effect of a graded course of moral instruction on non-theological lines. Such a course seems to me unphilosophical and likely to result in the production of persons whose virtues are more tiresome than their failings.

(5) *Reply from Miss Punch* (*member of the Bournemouth Education Committee*):—

A combination of graded moral instruction with lessons in history and literature might be given with great advantage in the junior classes.

(6) *Reply from Miss Mary Scampton (member of the Coventry Education Committee)* :—

I deem it very important that systematic moral instruction and training be given to the *elder* children. The years fourteen to eighteen form *the* most plastic impressionable period—when the why and the wherefore are *consciously* realised, and the attitude of a lifetime begins to bud. I think moral teaching, indirect in method, should strongly pervade the whole school work and play; but *also* that what makes for character and both public and private responsibility should be *intellectually* clearly grasped as well. This conviction has grown during the years in which some 200 girls of this age have passed through my hands as pupils.

(7) *Reply from Miss Florence Gadesden (Headmistress of the Blackheath High School, and member of the Executive Committee of the Inquiry) as contained in her answers to questions at a meeting for oral evidence* :—

I cannot conceive such a school as mine benefiting at all by special lessons in morals. Moral instruction goes through the whole of school life and teaching, and should be a matter of guidance and example rather than of direct teaching. I should shrink from putting on the school time-table that certain hours would be devoted to moral instruction. Occasions may, and often do, arise when a "talk" with a form on some moral point is of the greatest assistance to the children, but the subject should be one of living interest to them at the time. A set of lessons which might not be adapted to their wants at the moment or to their environment would leave them uninterested and cold. But lessons on patriotism and civic duties can be given.

I believe that "direct systematic moral teaching" would quickly become mechanical, dead—whereas "indirect

moral teaching" following, as it must, on the personality and influence of the sympathetic teacher and on the present needs of the pupil can but be human, spontaneous and living.

(8) *Reply from Miss P. Lawrence (Roedean School, Brighton) as contained in the memorandum prepared by her after giving oral evidence to the Committee :—*

[After saying that "the whole of school life and discipline is arranged with a view to moral training and in that case is systematic in that it has a purpose behind it"; that "the most important matter is the creation of a good tone, *i.e.*, an atmosphere in which certain primary virtues are taken for granted and in which public opinion is shocked at transgression"; that the discipline of the school must be sound; that the personality and example of the teacher are very important factors in moulding the character of the young; that "the school work has its chief ethical value in teaching thoroughness, attention and concentration of mind, perseverance and the punctual performance of a given task at the right time"; that "the study of history and literature, in so far as they appeal to the imagination and call out nobler emotions, have a decided moral effect"; and that "organised school games give daily practice in good temper, in co-operation for the common good and in subordination of self to the common welfare," Miss Lawrence pointed out that all this moral training, though continuous, is indirect and mostly unconscious. "A girl does not consciously go to the playground and learn to be unselfish: she goes to play the game and finds that she must put self aside to a certain extent if she is to enjoy it." She then analysed the more direct influences which are consciously brought to bear upon the young in order to train their moral sense, remarking that these are "the weakest of the agencies which we have at our command".] Her memorandum proceeds:—

First, religious instruction. The religious lessons may often be the vehicle of direct ethical instruction; but this instruction cannot be systematic in the sense in which mathematical and historical instruction is systematic. The ethical questions must be discussed as they occur in the subject-matter.

Secondly, school addresses, Sunday talks and sermons. These again cannot be systematic. To be effectual they must grapple with the need of the moment, must take hold of something that has actually occurred in the school or in the life of the individual, and, if successful and sufficiently impressive, they may move the children to

abstain from some wrong course of action in the future or stimulate to greater effort in the right direction. On the whole, however, the immediate effect of any address or sermon is not great. The cumulative effect of religious lessons, sermons and addresses is to make a kind of moral background to the life of the individual which has a certain influence and which it might not be safe to omit, but the indirect influences are a thousand times more potent.

The only direct influence that can at all be counted on to have any practical effect is private talks with the individual child.

No doubt a clever and sympathetic teacher could elaborate a course of graduated lessons in morals which would interest the class. But whether these lessons would produce the smallest effect on the daily conduct of the class is, I think, open to doubt.

Such classes would have to be put down on the time-table at a certain hour each week. But the moment when one human being can influence another comes rarely, like an inspiration, and is dependent on the mood of both teacher and taught alike. And how can this mood be counted on to occur mechanically at a given moment each week?

You might get splendid discourses and essays on the beauty of truth from the habitually untruthful and the value of unselfishness from the most selfish. Knowing is not being able to do. The same objections do not apply to religious instruction. The subject-matter is so sacred that the appeals to the emotions need only be made occasionally when the mood is there, and the moral talk, if it comes, comes as a surprise and arises out of the subject-matter under discussion; there is a reason for its introduction. Moreover, there is the sanction of custom and tradition for religious teaching 1,900 years old, if not older; it is accepted by all as the right and natural thing.

Moral instruction, as a class subject, would have to explain and justify its position, and would therefore be less sure of its effect.

(iv) *What special difficulties have teachers to contend with in connection with the home life of their pupils*, e.g., *luxury; social claims upon the child's time; want of home discipline?*

Reply from Mrs. Woodhouse :—

The teacher has a real difficulty in the face of such facts as the lack of power to "endure hardship," the dread of pain and of dulness, which children see in only too many of their homes. It is this kind of thing, rather than positive luxury, that is a hindrance in a middle-class school. Many parents have not realised that the "power to do without" is an invaluable preparation for life under any conditions, and make no effort to train their children therein.

The encroachment of social claims upon a schoolgirl's time can be avoided to a certain extent by the observance of the unwritten rule (to which parents will usually try to conform) to refuse evening engagements except for Friday and Saturday.

(v) *Could more be done, without undue interference with school work and discipline, to encourage parents to take more personal interest in the schools, with a view to closer relationship between school and home?*

Reply from Mrs. Woodhouse :—

The work of the Parents' National Educational Union here deserves recognition and extension.

(vi) *How far are the schools at present successful in connecting their work with their pupils' subsequent duties in life*, e.g., *the training of girls for the duties of home life?*

(1) *Reply from Mrs. Mumford*:—

As regards young mothers, the very large majority of these in the middle classes are utterly unprepared in every way for the duties of maternity. They are frequently badly prepared in house management and domestic details, and (this is to my mind even more important) they are almost invariably badly prepared as to any knowledge of the right upbringing of children. The monthly nurses that are in attendance after childbirth are only very inefficiently equipped to provide any other knowledge than the mere physical care for the first few months of infancy. There is nowadays greatly increased care of the mother, and a wiser knowledge of the physical needs of the first few weeks of infancy; but this improvement in training does not extend to the physical care of children after the first few months, nor does it in any way touch the *mental or moral questions involved in upbringing*. A course of child study—combined with a housewifery course—among the upper classes of girls at a high school would be of benefit whether or not the girls subsequently became mothers. Should they marry and have children the benefit is obvious; but greater understanding of child nature on the part of all grown-up people would be an infinite gain both to the grown-up people themselves and to the children. Moreover, it would serve as a basis for a study of human nature and of mental and moral problems in their widest sense. School education must of necessity be academic in its first stages; connecting links must constantly be found to bring these academic studies into contact with real life. A girl needs to have some basis for understanding human nature quite as much as dressmaking, housewifery or earning her living in any capacity.

(2) *Reply from Miss Hoskyns-Abrahall*:—

Preparation for ordinary home life and for *parenthood* should form part of the curriculum of all boys' and girls'

schools. The lack of this lies at the root of many social evils.

(vii) *Advantages and disadvantages of co-education of boys and girls, especially during adolescence.*

Reply from Miss G. B. Ayres :—

The girls of a mixed secondary school often suffer from the head being a master. The first assistant mistress, now insisted upon by the Board of Education, has often a very restricted authority and not a free hand.

(viii) *Special moral difficulties for girls during school life, more especially in boarding schools.*

Reply from Miss Hoskyns-Abrahall :—

In my experience the moral difficulties for girls during school life are easily met by *definite teaching* concerning parenthood and life, and by plenty of healthy interests.

CHAPTER XVIII.

MORAL TEACHING IN THE SECONDARY SCHOOL. SCHOOL ACTIVITIES AND CO-EDUCATION.[1]

By Mr. J. H. BADLEY,
Headmaster of Bedales School.

IN this matter of the training of character at school, what we have to think of is not merely this or that kind of instruction, but the sum of the influences of the school life. I distrust any kind of instruction that does not start from and deal with actual experience; and most of all in this matter of ethics. It is not like an ordinary subject of instruction; we have to get it not merely into our children's heads, but rather into their hearts and into their lives. It is a matter of habit far more than of knowledge; and though knowledge is necessary in order to control and direct and extend habit, it may, if not the outcome of direct experience, easily be merely the pretence of knowledge and not only useless but harmful. Morality, like health, is the result of various processes that have not first to be understood before they can be carried on, but rather are things that we must first do, and then try and understand in order to do better.

We are not giving a moral basis to life if our whole school system is based upon competition; and we are not training that power of conscious choice which is of the essence of morality if all is reduced to mechanical drill and

[1][Mr. Badley's contribution has been condensed for reasons of space.—ED.]

imitation, and if any kind of freedom or originality is repressed by over-rigidity of rule and system. The teacher's own attitude towards the work is what tells most: is he, for example, content to answer questions and silence objections by appeal to authority, or is he quick to welcome a challenge and to devise means of investigating the foundations on which a statement rests? That is the real lesson in truth, just as his attitude towards his class and towards each of its members is the real lesson in justice.

The main fault of most of our school work is that, to the boy or girl set down to it, it has no obvious meaning or use. In a game a boy knows what he is at, and is willing to put up with much in order to attain the end in view. But so little intelligible purpose—intelligible, of course, I mean, to the boy—has most of his school work, that marks and prizes and place-takings and punishments have to be imported into it in order to give a reason for doing it at all; with the result that work becomes to him something to be done only under compulsion, or at best under the spur of competition, with some personal advantage as the only goal. What we want in the school is "real work," to call out the right motive, and to give a meaning to all that is done. This is the true reason for the introduction of handwork of all kinds into the school. Set a boy to do something that will show a tangible result, and that he knows will be of real use to somebody, and not only will he put some energy into the task—and no one can do this without running up against all manner of problems and gaining all manner of knowledge by the way—but he will be doing it from a real motive, and be learning the reasons for doing and learning much more. By "real work" I do not only mean carpentry for boys and sewing and cookery for girls. In the first place, I would have no distinction made between boy and girl throughout the greater part of the school course. Let boys learn

something of cooking and sewing side by side with girls, and let it be actual making and mending they are set to do, and meals to cook for themselves and their fellows to eat; and let girls learn to handle tools in the workshop side by side with boys, and let the course include things of actual use at school or at home. But these are not the only kinds of real work that I have in mind. There is the work of garden and orchard, out of which most of the formal branches of science can grow; the keeping of weather records of all kinds; the work of the dairy, and the investigation of its processes in the laboratory. Again, geometry can grow, as it did historically, out of measurement and map-making; and if a place is found (whether in the class work or in the organised free-time occupations that are of scarcely less importance) for various handicrafts, such as modelling, weaving, basket-making, book-binding (to name some examples of those we find it possible to practise), the arts as well as the sciences get a meaning and a place in the child's daily life, and work is from the first associated with use.

The dwindling of the size of the family, which is one of the features of the time, affects the educational problem. Except in a large family with its busy home life, the interaction of individualities, which is of the essence of education and especially of character training, can hardly be got except in the school. School thus stands for much more than it used to do, and must cover more of life. And from this point of view the boarding school has one great advantage, that it has under its control all those external conditions which have no less to do with moral than with physical health. The school that does not bring all its influences to bear on the side of health and simplicity in all matters of food, clothing, exercise, and in all details of the day's arrangements, is neglecting one of the best pieces of moral training it can give. But when I

speak of the control that a school can exercise over the external conditions of life, I am thinking of more than details of food and arrangements of hours. I am thinking even more of the influences of the whole environment, of the beauty or ugliness, the cleanliness or unwholesomeness of the actual surroundings, the contact with nature, and the sort of occupations and interests that the environment makes possible; and most of all I am thinking of the social influences of the community, and the various kinds of intercourse that it allows. School must be something more than home, but it must also be something more than a barrack. A wider ideal, combining both the other two, is possible.

Of all the reasons for co-education this seems to me the one that goes deepest, that thus alone do we get in the school the normal conditions and the full experience in which alone conscious morality can be a natural growth. It is in the various relationships that arise where different ages and different sexes come into close contact—in the protective and chivalrous instincts, in the sense of responsibility, in hero-worship, in authority and obedience, and so on—that the greater part of morality has its roots. Co-education ensures that there shall be both men and women on the staff of teachers, and that boys and girls shall come under the influence of both. In this as in other things it is the indirect results that count for most. Boys are apt to look upon women as beings destined for their convenience, to wait upon them, mend their clothes, and make things generally pleasant for them. By coming into contact with them in the classroom as well as in other departments of life, they gain unconsciously an intellectual respect for the sex as well as for the individual. In the same way a girl's outlook is widened by contact in the classroom with men and with boys. There need be no question of superiority of one sex over the other,

but there is a difference of outlook, and it is a gain both to mind and character for each to come under the influence of the other. It would therefore seem to me desirable that the numbers of either sex, on the staff and in the school, should be approximately equal. A girls' school which admits younger boys, or a boys' school with a few girls in it, is not an example of co-education, and has not its advantages. But if, through force of circumstances, there is (as in our own case) a disproportion of numbers, I am not sorry that the predominance is on the side of the boys. At present the tradition of boys' education, with its large amount of self-government and its code of schoolboy honour, though the latter is in many ways in need of modification, is better worked out than anything that has yet had time to be evolved in girls' education. It therefore makes a better basis for the tradition to be worked out by both together.

A point that is essential for obtaining the real value of co-education is that it should be continuous. To carry it on only up to the age of thirteen or fourteen is no doubt a gain as far as it goes; but while it avoids the chief difficulties, it would seem to me to forfeit also the chief gains, amongst which I count the establishment of a simplicity of relationship and a basis of mutual understanding in the sharing of responsibility and in habits of work for a common end.

With regard to the particular form of self-control that often monopolises the name of moral or immoral conduct, I have no hesitation in affirming that, under sensible conditions and sensible guidance, freedom of intercourse between the sexes in school life is a help and a safeguard, as tending to make sex-development itself more normal and more gradual, and so prevent those abnormal manifestations that are fostered, if not to a great extent caused, by their separation. Some difficulties indeed there will

always be, arising out of the freedom of intercourse that I am upholding, but our business in education is not to remove all difficulties but to use them.

The first condition of morality is freedom, and the problem of school government is how to allow the utmost freedom possible at each stage. We don't want too much cotton-wool in education.

For my own part, for some boys at least, I am a firm believer in corporal punishment, not lightly used and kept in the headmaster's own hands. There are times when it is the best means of pulling a boy up and giving him a new start, but it should not have to be repeated; the boy who can only be kept straight by such means is hardly a fit member of the school community. Behind all lies the possibility of removal. It must be understood that certain things in themselves, and others if persisted in, are so destructive of the school life and the purposes for which school exists as to put the offender outside the pale of membership. Amongst these I should count anything that must lower the whole tone of the school, such as, for example, foul language or persistent slackness; certainly repeated untrustworthiness, for the essence of such a training as I am advocating is trust on the one side and on the other the determination to prove one's self worthy of it.

With all their faults and shortcomings, our English Public Schools, by means of their system of self-government, have set a stamp on the character of our ruling class that is recognised all the world over. That is the great heritage of English education that we must never allow ourselves to lose. Rather we must try in every way to extend its sphere through schools of every type and throughout the whole of the school life.

School has failed to teach its greatest lesson if with each succeeding year the feeling is not deepened that increasing responsibility goes hand in hand with increasing

freedom, and that the best gain it brings is not so much an increase of personal privilege as an increasing power of service to the school. And this seems to me to be the only sound foundation for teaching patriotism. We do not want our children to grow up without some sense of the past achievements of the race to which they belong, the greatness of its destiny, and the nature of the tasks that lie before it, and without some realisation of what each can contribute to our country's life. Some such purpose should underlie our lessons in history and make them lessons in civic duty and in patriotism. But that is not enough. We shall talk to little purpose, or only produce a windy Jingoism, if there is not, underlying the patriotism we teach, the habit of public service. And this is established, not by preaching the duty of such service in the future, but by actual experience in many forms of service in the school. The boy and girl who have worked in these ways for their school, who have come to put its needs and its welfare first in their thoughts, and to be eager not only to respond to its claims but to seek for ways of helping it, will not be content just to lead their own lives after school days are over, letting others bear the public burdens, and blind to opportunities of public service.

A few words in conclusion about the opportunities of more direct moral teaching that school life affords. These are usually associated with religious teaching and observance. But here a clear distinction needs to be drawn. However strongly we may feel that ethical teaching is lifeless without the spirit of religion breathing through it, we must also recognise that this spirit has little to do either with Jewish history or Greek grammar masquerading under the name of "Divinity," or with the teaching of creed and dogma. Religious teaching of this last kind has no place in the school. That we must leave to the home; our part is to see that in the school life full opportunity is found for

carrying out the observances that the child has been taught at home to regard as part of his duty, and that no attempt whatever is made to undo any of the definite teaching received at home; rather to try to deepen the feeling of religion that underlies all creeds and forms, and to show that it must find expression not in these only but in the whole of the daily life. In my own school, we receive children of any creed or denomination; we see that on the Sunday morning they attend any place of worship that the parents may desire, but do not otherwise make them go to any service except our own in the evening; and neither at that nor in any lesson is there any dogmatic teaching. The school service I regard as a valuable means of moral teaching. All questions of creed apart, I should not wish to bring up children without some form of common worship, both as being in itself a means of training of those habits of thought and feeling on which I have throughout insisted as our main concern, and also as an occasion of bringing before them at regular intervals ideas and ideals bearing on their common life. Without the school service, short, simple, planned for our purpose only, with its beauty of words and music grown familiar and associated with many memories, we should lose a great part of the possible influence of school, as well as our chief opportunity for speaking to all together of moral questions in connection with the familiar daily interests and duties. School sermons, if they deal not with points of doctrine and matters of thought and feeling beyond the experience of children but with actual problems of the daily life, with the fundamental matters of moral conduct and the reasons for choosing this course rather than that, and with illustrations drawn from actual experience and from things present to the hearers' thoughts, can be, as many of us know from our own experience, of real help in the conduct of life and the development of thought.

CHAPTER XIX.

THE RELATIVE FAILURE OF THE ENGLISH PUBLIC SCHOOLS: THE MORAL BENEFITS OF CO-EDUCATION.

Part of a communication (based on oral evidence given to the Committee) received from the
Rev. CECIL GRANT,
Headmaster of St. George's School, Harpenden.

I DO not wish to conceal the fact that the results of the experience of myself and my staff present themselves to us as discoveries of the highest importance. These discoveries may be summarised in a few words. They are :—

(*a*) That it is quite practicable to raise the moral standard of our Public Schools to an extent which would make of England visibly a new nation.

(*b*) That this moral advance would be accompanied by an equal advance in intellectual power and civic efficiency.

(*c*) That the means of bringing about this infinitely great reform can be clearly stated under a few heads.

In this reform co-education seems to me an essential factor. While even in our separate schools morality might be very much higher than it is, I am firmly convinced that it could never, even in the best separate school, be as high as in a wisely conducted school where both sexes (and especially brothers and sisters) are brought up together.

But first now to explain where our Public Schools seem to me to fail.

If we judged a school by its best product we should admit freely the great success of our English Public Schools. But another boy's success is poor consolation to the parent of a "failure". The true test is the percentage of "failures"; and we are bound to recognise what a comparatively large percentage of English Public Schoolmen fail visibly in such essential elements of the moral life as the virtues of industry, purity and unselfishness.

What then are the changes which, for my part, I should like to see introduced into the system in order that it may not merely avoid moral failures, but prove infinitely more efficient, morally, intellectually and physically, than it at present is?

1. *While our Public Schools should be large enough to allow of a varied corporate life and sound finance, they should be far smaller than at present. The great bulk are too large to be governed effectually.*

It is vital that there should be one man who is responsible for the moral, intellectual and physical efficiency not of 70 per cent., not of 80 per cent., not even of 90 per cent., but of every young life committed to his care. This man should be the headmaster, and to do his work thoroughly a man cannot be personally responsible for more than 200 or, at the outside, 250.

2. *Both headmasters and housemasters should be chosen primarily for pastoral qualities.*

The habit of awarding housemasterships merely on the ground of seniority is no guarantee that a healthy Christian life will exist in a house. Every headmaster should give more than half his time and strength to the religious needs of his children. A chaplain is not the same thing. He is a kind of excrescence. Every boy should feel that religion is the centre of his school life, what schools are in fact for.

3. *The school life should centre round the school chapel and*

definite religious training should be given. Only by definite I do not mean dogmatic in the sense of raising the issues between the sects.

The most important thing is worship, prayer and praise. God is there, caring for what you are and do, listening for and answering your prayers, wishing you to help your fellows. But children will not believe that *you* believe this unless you devote enormous trouble to the chapel services, to the Bible lessons, to the choice and composition of prayers for all the varied needs of school life, to sermons and religious addresses.

I do not, however, believe in teaching morality from text-books, or, so to speak, as a science from the pulpit. I have found extremely little good result from mere precepts or the demonstration of how society benefits by such virtues as purity, unselfishness, industry. To take the last of these for an instance. In nine and a half cases out of ten, to talk to a boy of fifteen or sixteen about German or American competition has not the slightest effect upon his industry. My own experience is that, though other things may be subsidiary motives, there is only one effective primary motive, *i.e.*, belief in God. No other motive is in the least to be relied upon.

It is not moral teaching that children really dislike, it is the appeal to insufficient motives. God is amazingly real and close to children, and they are constantly hearing His voice and would continue to do so throughout life if we did not habitually sap their faith by appealing to worldly motives and letting it be only too apparent that we are influenced by worldly considerations ourselves. Incalculable harm, for instance, is done by speaking of daily events as fortunate or unfortunate, and dissociating them implicitly from Providence. One should do one's utmost to find teachers who, without cant, see things from the religious standpoint. I do not mean that in teaching

history and literature, for instance, one should always be looking for the moral, but that the subject-matter of all knowledge should be seen to be the working out of God's processes.

It will thus be seen that by the phrase "religious training" I mean something totally different from what is usually meant by the term.

In addition to what I have already said under this head, I should add that my staff and myself believe that the right direction of feeling should always be assisted by full use of such subjects as music, poetry and art. At the same time practical and manual work is also of the utmost use, especially when associated with freedom of choice and time. We have found much good resulting from two experiments:—

(*a*) An afternoon devoted to "hobbies" on one or other of which every member of the staff is engaged.

(*b*) A rule that every boy and girl should devote a certain amount of his spare time every week to some employment useful to the school.

The average time thus spent last term was three hours by each child each week, and employments varied from carving for the chapel to picking up paper.

Similarly, too, much good can result from the existence of a School Mission among the poor, provided it is wholly free from any sense of patronage. There is no limit to the interest and enthusiasm and self-sacrifice which may be called forth in this way not from a few children only, but from practically every child in a school. At the same time they must be allowed to grow naturally amongst the children themselves. I would never ask for a penny directly or have a collection unless asked by the children to do so. All mission work is absolutely useless and unreal unless intimately associated with the religious life of the school.

4. *Our Public School system, to be fully efficient, should educate both sexes together from childhood up to university age.*

Our Public Schools have been fatally handicapped by the unnatural conditions caused by the separation of boys and girls which tend to produce and foster an unnatural vice. It is this which has brought down a school with an otherwise true system almost to the level of the rest, so that, as Arnold confesses, one is bound to ask, "What good can be ascribed to the system itself; for there seems to be no sure improvement in it, but that it is at best a passive thing, presenting a good aspect when the individuals who belong to it happen to be good, but being in itself without any power to make them good or keep them so".

Take away the unnatural conditions and the system *has* the power both to make them good and to keep them so.

It has been the experience of my staff and myself for eight or nine years that co-education has no disadvantages at any age. It would be as reasonable to speak of the disadvantages of having both boys and girls in a family. Its advantages begin with the earliest school years, but they are naturally greatest during adolescence and the succeeding years. For it is then that separate schools experience in their worst form those evils against which co-education, properly conducted, is a complete safeguard. I do not believe that in a school of boys alone or of girls alone all risk of immorality can by any means be avoided. For separate education defies Nature and renders it impossible to teach sex-reverence. I do not believe that in a co-educational school, properly conducted, there need be any fear of immorality whatever. On the contrary, I am convinced that if a wise system of co-education were universal in England, sexual immorality among young or grown-up people would become as extinct as hydro-

phobia now is. Yet natural differences of sex would remain and the healthy instincts which make possible the preservation and renewing of the race.

I say wise co-education because I have scant sympathy with mixed schools at any age where co-education existing for economic rather than moral ends is given but a half-hearted trial, or where, as in America, women teachers are in excess and discipline tends to be lax. It is obviously unfair to judge co-education by the products of such a bastard system.

At Keswick and at Harpenden we have found the following points vital:—

(*a*) The school has been of such a size that the head-master could treat each boy or girl as a distinct and separate problem.

(*b*) Men teachers and women teachers have been in equal proportions, and, though at times the boys have tended to exceed the girls, a fair balance has been preserved.

(*c*) We have found immense benefit accrue from the adoption of the prefect system as it exists in the ordinary Public School, though the authority of boy prefects has been confined to the boys and that of girl prefects to the girls.

(*d*) A very considerable proportion of the school have been boarders. At Harpenden, moreover, all day scholars have been day boarders. Unless efficient supervision is in this way guaranteed, co-education can only be a partial success.

(*e*) Boys and girls only share in games so far as is natural.

Among the marked advantages to both sexes has been a complete absence of unnatural vice in any shape or form, a complete absence of impure talk of any kind, an immense improvement in the manners of both boys and

girls, and a pleasing absence of that gloom which in a greater or less degree pervades all monastic institutions. Association with their brothers and their brothers' friends has rendered the girls less self-conscious than the ordinary school girl, has given them wider interests and a sense of *esprit de corps*. Association with the opposite sex has taught our boys, on the other hand, to be more painstaking and industrious, and has deprived them of that tendency towards vindictiveness and cruelty which is so marked in the monastically educated boy: while they have not lost, but gained, in manliness and true chivalry. There has been no tendency either of girls to become tomboys or of boys to become effeminate.

CHAPTER XX.

THE AIMS OF THE KING ALFRED SCHOOL SOCIETY'S HAMPSTEAD SCHOOL (CO-EDUCATIONAL).

By the Headmaster, Mr. JOHN RUSSELL,
Member of the Executive Committee of the Inquiry.

THIS school is a small public secondary day school for boys and girls from kindergarten to university age. It is the property of an Incorporated Society; it has been in existence for nearly ten years, and its purpose is not to pay dividends but to establish principles.

Its moral aim is educational, or rather, its educational aim is moral. It exists—as, I suppose, in theory all schools do—to help to train up its scholars in the way of the good life, to help to fit them for effective work in the world, for effective sympathy and for effective joy. No life can be good that does not render its due measure of social service, that is not in due measure in heart-touch with every neighbour life, and that is not in some measure attuned to the beauty and mystery and majesty of earth, our common home.

To the promotion of this good life in this broadest sense every detail of our school economy is designed to contribute. Ignorances there may be, imperfections and failures, but the spirit of every ordinance, of every activity, of every executive act, of every word of every responsible person is—in theory at least—a spirit that makes for righteousness. Our one touchstone is: Is this thing calculated to help these children, or this particular child, to

grow into such men and women as we would fain see possessing the earth. Our ideals may be too narrow, or too broad. They are at least genuine, and free from the corruption of an idealism that is assumed. So far as general methods—which depend for their effectiveness upon acts and upon the spirit that lies behind acts—can be expressed in written words, I will endeavour to express them.

To us it seems that our ideals will be best furthered by bringing up boys and girls together, by scrupulous care for their bodies as the high-handed servants of their souls, by trusting good conduct (including work) to be its own chief reward, ill conduct (including work) its own chief antidote, and by encouraging at all cost of apparent waste of time and effort and opportunity, and apparent uselessness of result, first-hand observation, first-hand creation, first-hand reflection and first-hand resolution. We do not make any religion, or any philosophy, a subject of formal instruction or observance.

In addition, recognising that the parent—next to society—is in a position to exercise the most profound moral influence upon his own child, we encourage in all matters the fullest interchange of opinion and practical collaboration between school and home.

Speaking more particularly, we help forward by every means in our power the recognition and balancing of essentials; we seek to stimulate in every fruitful direction self-activity and self-expression; we respect every individuality, however feeble or however robust, as we would have others respect ours; we endeavour to lay sure foundations of knowledge, of capacity, of wisdom, and of sympathy; we make the human sanction the first and last sanction; and we trust with a whole-hearted trust to the indirect character-building influences of a school efficiently organised, of lessons properly conducted, of work duly exacted,

and of teachers fittingly tempered, only adopting the method of direct moral elucidation and appeal as occasion seems to warrant in connection with problems of conduct suggested by some occurrence in history or story or in real life inside or outside the school. In a word, we have, on the one hand, little or no systematic instruction in morality, but, on the other hand, the whole school environment—like life itself—is hourly making demands upon the children that must be met not by words alone but by acts. And these acts are moral acts—the controlled reaction of character upon circumstance—and provide the only satisfactory basis, and the only satisfactory test, of moral training.

CHAPTER XXI.

THE PURPOSE OF THE PUBLIC ELEMENTARY SCHOOL.

[From the Code of Regulations for Public Elementary Day Schools in England.]

THE purpose of the public elementary school is to form and strengthen the character and to develop the intelligence of the children entrusted to it, and to make the best use of the school years available, in assisting both girls and boys, according to their different needs, to fit themselves, practically as well as intellectually, for the work of life.

With this purpose in view it will be the aim of the school to train the children carefully in habits of observation and clear reasoning, so that they may gain an intelligent acquaintance with some of the facts and laws of nature; to arouse in them a living interest in the ideals and achievements of mankind, and to bring them to some familiarity with the literature and history of their own country; to give them some power over language as an instrument of thought and expression, and, while making them conscious of the limitations of their knowledge, to develop in them such a taste for good reading and thoughtful study as will enable them to increase that knowledge in after years by their own efforts.

The school must at the same time encourage to the utmost the children's natural activities of hand and eye by suitable forms of practical work and manual instruction; and afford them every opportunity for the healthy de-

velopment of their bodies, not only by training them in appropriate physical exercises and encouraging them in organised games, but also by instructing them in the working of some of the simpler laws of health.

It will be an important though subsidiary object of the school to discover individual children who show promise of exceptional capacity, and to develop their special gifts (so far as this can be done without sacrificing the interests of the majority of the children), so that they may be qualified to pass at the proper age into secondary schools, and be able to derive the maximum of benefit from the education there offered them.

And, though their opportunities are but brief, the teachers can yet do much to lay the foundations of conduct. They can endeavour, by example and influence, aided by the sense of discipline which should pervade the school, to implant in the children habits of industry, self-control, and courageous perseverance in the face of difficulties; they can teach them to reverence what is noble, to be ready for self-sacrifice, and to strive their utmost after purity and truth; they can foster a strong sense of duty, and instil in them that consideration and respect for others which must be the foundation of unselfishness and the true basis of all good manners; while the corporate life of the school, especially in the playground, should develop that instinct for fair-play and for loyalty to one another which is the germ of a wider sense of honour in later life.

In all these endeavours the school should enlist, as far as possible, the interest and co-operation of the parents and the home in an united effort to enable the children not merely to reach their full development as individuals, but also to become upright and useful members of the community in which they live, and worthy sons and daughters of the country to which they belong.

CHAPTER XXII.

MORAL INSTRUCTION AND TRAINING IN GIRLS' ELEMENTARY SCHOOLS IN ENGLAND.[1]

By Miss ALICE RAVENHILL.

PREFATORY NOTE.

The substance of this report and the conclusions reached in it are based upon materials collected directly from the teaching staffs of Council, Church of England, Roman Catholic, Wesleyan and Jewish schools in London, East Anglia, the North-East Coast, the West Riding of Yorkshire, Lancashire, the Midlands, the West of England (including Somerset, Devon and Cornwall), and the South-Eastern Coast. Visits were made to manufacturing centres, university towns, cathedral cities, seaports and rural districts.

In the course of her inquiry the writer received cordial and considerate help from the local education authorities, who allowed visits of inquiry to be paid to the schools with entire freedom. The writer also gratefully acknowledges the assistance which she received from the teachers, who gave most generously of their experience and time. She is further much indebted to Miss B. H. Clift for valuable help rendered in the clerical work involved in the inquiry and also for useful contributions to it, the results of visits paid to four important centres among those selected for investigation.

OPPORTUNITIES for the work of character formation in schools may be grouped into two large classes, *direct* and *indirect*, and under these heads they are presented and discussed in the following report.

I. DIRECT MORAL INSTRUCTION AND TRAINING.

(a) *Prayers and Scripture Lessons.*

Direct moral instruction is exclusively given in the majority of elementary schools by means of the school prayers with which the day opens and closes, and at the daily religious lesson, which varies in length from five

[1] This report is based upon an extensive inquiry made on behalf of the Executive Committee of the Inquiry.

minutes under some authorities to forty minutes under others.

These opening and closing ceremonies are very simple; a hymn is followed by the Lord's Prayer and the blessing; sometimes an additional prayer is introduced, and, in Church of England schools, the Apostles' Creed. The children are usually very reverent. The more music is introduced the stronger is the hold on the children's attention. Naturally the details vary in different schools. Very impressive was the minute of complete silence customary after the hymn in one school. The headmistress teaches that every one has some request to make for self or others in this pause, and believes also in showing the helpfulness of silence, "a rest for recollection".

Where time permits, the five weekly Scripture lessons in "provided" schools are employed as follows: Two periods are given to the study of Old Testament history, two to the New Testament, and one to the recitation of hymns. The only obvious difference in denominational schools is that one or two of these periods is given to the Church catechism or other denominational formula. The children generally show an intimate acquaintance with the Bible stories, parables and miracles; more so, on the whole, where *all* the very short time is given to gaining this knowledge. The memorisation of formulæ and the strain of preparation for any kind of examination in religious knowledge interfere with the children's eager interest, and with the teacher's chances of applying the lessons.

It is unusual to find a teacher who does not value highly the privilege of giving these lessons; many said they could not face the thought of their work were this privilege to be withdrawn. The lessons were described as the source of their strongest influence, the most reliable means for awakening the latent "moral ambition" in childhood, or even as the "salt which savours school life". "Scripture"

was also specified as possessing a high educational, apart from ethical, value; so much appeal is made to the imagination, so many doors are opened for thought, so many chances offer for connecting precept with practice.

Diligent inquiries were made as to the parental attitude towards existing methods of teaching religion, including the number of withdrawals. The indifference towards the school life of their children, which characterises many parents, extends apparently to this as well as to other matters. Children usually attend the school that is nearest to their homes, irrespective of other considerations. The majority of teachers say they have had no claims for exemption on any religious grounds, though absence because of home habits is familiar; for instance, in some districts the school bell serves as the signal for turning out of bed.

(b) *Moral Instruction.*

Those districts are still in the minority where systematic moral instruction has been placed on the secular time-table. Where such a scheme has been adopted, it is usual to devote to it one lesson a week, during the last half-hour on Friday afternoon. Where this has not been done, this closing lesson often deals with "General Knowledge," a popular subject, considered by its advocates as a valuable agent in moral training, because it broadens the outlook and develops the sense of communal life and responsibility. This is the time selected by the teachers for calling attention to public events of general interest, or to matters connected with the corporate life of the school. "Manners" is another topic often discussed in this half-hour; it was mentioned by more than one informant as of equivalent value, in their opinion, to "Morals" as covering similar ground. But in dealing with those aspects of the subject which can be taught under the head of manners, the teachers feel less hampered by the requirement to omit all

reference to a religious basis for conduct. With a remarkable unanimity, teachers volunteered their conviction that the root of all morality lies in religion, and that to divorce the one from the other is impossible. If, they said, conduct is to be actively influenced, the close relationship of these two subjects must be preserved and indicated; the one furnishes the motive force for the other. In the opinion of nearly all, the secularisation of the schools would be a menace to the national life.

One headmistress has recently published a suggestive scheme in which moral teaching, based on religion, is woven into every fibre of the curriculum. A daily lesson in "Morals" occupies a similarly prominent position in the afternoon to that assigned to "Scripture" in the morning. Were this method generally sanctioned there is no doubt many teachers would welcome the further opportunity for systematic moral instruction. As it is, many hesitate, in fear of conveying the impression that ethics and religion are things apart, based on independent foundations.

The idea of a complete graded scheme of moral instruction is undoubtedly attractive, and the value of such schemes to the teacher is recognised, especially as they recall points liable to be overlooked, and suggest varied illustrations. They also serve to correct the tendency to exemplify all moral teaching by Bible illustrations to the omission of those which can be found in literature, history and fiction. But strong representations were made upon the overcrowding which characterises most of these schemes, thus unfitting them for school use. The laudable desire to secure completeness of treatment is recognised, but no completeness is feasible at this age period. Children are not prepared to deal with comprehensive wholes, but rather with parts within their power to grasp; the whole duty of man to God, his neighbour and himself

cannot be assimilated in the six or eight years of elementary school life. It is the "atmosphere" of their schools, the influence of their own personalities, the children's strong instinct of imitation and keen desire to please, upon which most teachers rely in early moral training, though they also welcome openings for giving more direct teaching, as the moral sense of the children gradually develops. It is evident that some teachers agree with Dr. Clouston, that to create an "artificial conscience" by the sedulous but premature employment of set moral lessons, often defeats its end, for it is liable to be followed by a deadening of the sense of right and wrong.

(c) *Hygiene and the Domestic Arts.*

Most teachers believe in the good influence exercised on moral habits by these subjects, even when they are but indifferently taught, as occasionally happens, when, owing to imperfect training, the zeal of the teacher outruns her knowledge. Of the girls' eager interest there is abundant evidence, especially when experiment and practical demonstrations take a chief place. The need of elevating domestic duties and of dignifying home life is considered urgent, and many teachers regret that only a small number of girls enjoy the advantages of lessons in practical cookery and other housewifery operations. Most teachers would place this instruction as late as possible in the school course. Some deplore the isolation of the teaching of the domestic arts from the general curriculum. At one school personal hygiene and the domestic arts have been cleverly and successfully made the core of the curriculum, a method facilitated by the fact that the cookery centre is on the premises.

Hygiene is a far less popular subject; it is still confused with fads, statistics and home nursing; a part of many of the schemes is absorbed by lessons of questionable accur-

acy on diseases and accidents. To set a standard of health before children, the attainment of which is a moral duty, is not yet a general method. But the ideal plan of making hygiene the coping-stone of the Nature Study course promises to be successful in the rare instances where it is being attempted.

To teach hygiene by habit formation is certainly a growing method. Excellent results have followed attention to cleanliness of hair and nails, the use of tooth-brush and handkerchief, pride in neat, clean clothes and boots, and efforts to stop indiscriminate sweet-sucking; and these results have often been attained under most discouraging conditions. The need for some training in one special aspect of personal hygiene is acute, and how to meet the need is perplexing many minds. It cannot be dealt with in class-work, and where head teachers have no private room and secure no parental co-operation the difficulties seem, to some, insurmountable. Towards the end of their school lives girls are confronted with physical changes which affect alike their physique, their characters and their responsibilities. The physiological ferment associated with adolescence is often manifest in great emotional excitement, and unfortunately coincides with the time of school leaving, that is, with the emancipation from familiar forms of discipline, and from the constant association with those whose opinion is respected. Nothing is done to prepare these girls to realise what is involved by this newly-acquired power to transmit life; of the beauty, dignity and responsibility of marriage and motherhood many are worse than ignorant, for the conditions of overcrowding and loose life under which a certain proportion of children are reared have familiarised them with much that is bestial and little that is elevating. It is true that women teachers, as a whole, believe there is decidedly less immodesty in elementary schools than

there used to be; for instance, obscene scribbling in the offices is now comparatively rare. But while vice of the most terrible kind does not show a decrease in some, at least, of our towns and villages, and while the innocence of young children is abused by those on whom they have the first claim for protection, girls' minds and bodies cannot escape defilement. Waves of immorality still flow at intervals through some schools, by no means always those frequented by the poorest classes. It is believed that their force is reduced, but the fact that, in spite of "office," street and playground monitors, many head teachers rely principally on the *personal* daily watchfulness of themselves and their staff, speaks for itself as to the need for constant, general supervision. Of individual training there is practically none; here and there a teacher gets into such confidential relations with her girls that she may be able to drop a hint, to speak a word in season; quite often kindly guidance is given to motherless girls. But nowhere is anything of a systematic kind attempted in this particular matter. Mothers are usually too ignorant or too imbued with prudish convention to teach their own daughters what every young girl ought to know, and are apt to resent any effort, even when genuinely tactful, to supplement their own omissions. The facts connected with the power to perpetuate life, so potent for good or ill, are relegated to a lower plane than any other physical function; they alone often remain unguarded by the few plain explanatory words dropped by mother, friend or doctor on the care of other bodily calls; the significance of the phenomena, often already to some extent familiar, is left to prurient curiosity to discover surreptitiously, because custom dictates that all reference to the second salient characteristic of life, reproduction, shall be ignored in physical and moral training.

Any suggestion as to preparation for fuller knowledge

by means of nature study, or hints as to possible lines to adopt in quiet talks, were manifestly acceptable to the women teachers. They are ready to co-operate in any judicious movement directed to securing the necessary direction and training; but all feel these can only be given individually, at the right moment, in ways adapted to the various temperaments and social standing of the girls and with the approval of their mothers. Some did not hesitate to say they would in the first instance have much to learn themselves; almost all were agreed that women as inspectors, as managers or as members of education committees can give valuable help. The remark was not uncommon that lessons in the physical care of infants should be supplemented by judicious teaching upon the antenatal as well as post-natal conditions by which children are permanently influenced.

Without exception, any suggestion to render obligatory the teaching of hygiene with especial reference to alcohol and narcotics was negatived. Such teaching seems preferably left to Bands of Hope and Temperance Society lectures, for the difficulties to be surmounted by the staff teacher are immense. The subject is a complex one, and the bulk of the child population is so accustomed to the phenomena associated with drunkenness that they usually fail to connect them with classroom statements. If these are brought home by apt illustration, parental ire is liable to be excited and respect for parents weakened. The teachers say that it is wiser to deal more indirectly with the evil by making the children realise the rightness of temperance in all things; by inculcating respect for the body; by imparting a fuller sense of duty to others, and a sounder understanding of the economic aspects of efficiency; and not least, though this lies outside their own special province, by securing better opportunities for wholesome living. In many schools local regulations re-

quire one lesson a year to be given upon the dangers of alcoholic excess, and the subject is touched on in the domestic and elementary science course. But a general conviction of the value of these lessons, as now given, is absent.

(d) *Guilds, School Libraries.*

Every variety of school guild may be found; from the May Queen and her court at a specially favoured school, to the Guild of Honesty recently formed as a last resource in the case of a class of inveterate little liars; guilds of kindness, of courtesy, or of help, for instance, are popular. Under almost any title they offer the valuable stimulus to co-operation in a common object and a training in social responsibility.

School libraries are another highly appreciated channel of moral influence, but their number and management need development and extension. They directly promote the formation of reading circles, develop a taste for wholesome books, and bridge over the gulf between school and home life.

II. INDIRECT MORAL INSTRUCTION AND TRAINING IN SCHOOLS.

(a) *The School and its Staff.*

The elevating influence of bright clean spacious school buildings is obvious, though some of the best work is being done in schools which violate all these requirements. The better lighted the school the better are revealed shortcomings in neatness and cleanliness of place or person, the greater the incentive to the practice of personal hygiene; certainly the more airy the school the better the work done in it, and consequently the higher the standard of moral attainment. For instance, in a Staffordshire school, where a new method of natural ventilation has been adopted, the teachers are impressed by the results of the improved atmosphere upon the character of the children's work. In

well-planned buildings, again, cloakrooms and offices are more easily supervised, though the equipment of the lavatories still leaves much to be desired; dirty hands, for example, are hard to clean in cold water, especially when one towel has to serve 360 girls for five days.

A much higher standard of cleanliness needs to be attained in the school buildings; it is not occasional disinfection but constant soap and water which counteract dirt and diminish disease. Light cannot penetrate windows washed but three times a year; the average school drinking-cup is a disgrace, and the floors and walls of overcrowded classrooms are saturated with accumulations of organic matter from both breath and bodies. England has much to learn on the economics of school hygiene. Perhaps the departure most anxiously awaited by teachers is the general introduction of school baths for washing rather than for swimming purposes; excellent agent as is the latter in the development of physical courage.

The influence upon individual character of the huge schools which are now in favour deserves careful consideration. However admirable the personality of the head of these barrack buildings, however unwearying the exertions made to maintain personal relations with the many hundred children, it is inevitable that methods must be adjusted to masses, while temptations are multiplied and individuals perforce sacrificed to averages. The quiet word in season, upon which teachers increasingly rely as their most efficacious corrective agent for good, becomes well-nigh impossible, and the force of bad example, necessitating repressive, stringent discipline, seems sometimes aggravated.

All lay stress upon the great influence of the personality, habits and appearance of the school staff. A few teachers are adopting the custom of wearing fresh, bright, print overalls while at work, to guide the girls' taste in ap-

propriate dress. The imitative impulse so strong in children does the rest.

Much diversity of opinion exists on the subject of "mixed" schools. In early childhood they seem generally approved, not so after the age of eleven or twelve. It is felt that great experience is needed to conduct them properly at any age period, though under good conditions they may prove morally advantageous. There is the drawback that a headmaster may be disposed to think more of the boys than of the girls under his charge. Many women feel the urgent need of keeping refined womanly influence paramount over girls emerging from childhood. If the women are all assistants but never heads, children are quick to appreciate the implied subordination.

Good pictures or mural decorations in schools are still uncommon, though exceptions are found where walls are beautifully adorned by a local Kyrle Society, or where there are frescoes and mottoes of great moral value, the work of the teachers themselves, or beautiful autotype reproductions of good pictures, the gifts of members of a school committee.[1] Such decorations should be far more general, for the visual suggestion of high ideals thus given is of real worth. Many schools choose a motto for a year, a month, or a week, which is conspicuously displayed, and teachers speak highly of the encouraging results upon conduct where the custom does not degenerate into formalism.

(b) *The Correlation of Moral Training with Secular Instruction.*

To some teachers opportunities for developing the moral sense present themselves with every occupation of the

[1] A good collection of pictures for school use, issued by various British and foreign firms, may be seen at the Art for Schools Association, Passmore Edwards Settlement, Tavistock Place, London, W.C.

school day; arithmetic (honour, accuracy, perseverance), history (example), grammar (perseverance and mental concentration), serve their purpose almost as well as those subjects generally recognised as helpful moral agents, such as reading, recitation, singing, composition, the domestic arts and games. The great value of true physical training in this connection will probably be more appreciated when it is better systematised and has a greater prominence assigned to it.

Considerable improvement in school readers is happily noticeable, but much more could be done in selecting extracts from standard authors suited to the various ages of the pupils. Most stories appeal to children, but their appetite should be gratified with literary food of the best quality.

There is no doubt of the forceful influence of well-chosen recitations, especially at the ages of ten to fourteen. At this period of life, when memorising is easy, girls delight to store up poems of which they perhaps hardly suspect the moral lessons, and to recite with marked feeling the words of great men, which, whether by rhythm or content, excite their imagination and stir their emotions. Singing ranks almost as high. The public little realise the acquirements of elementary schoolgirls in the art of part singing; its practice should be surely continued after school life, by means of choral societies and clubs, as a refining channel of social recreation.

The method of oral compositions seems successful where it has been adopted. Each girl chooses her subject (ethical, historical, etc.), and delivers a five minutes' address, which is criticised by her class mates under the teacher's guidance. The range of subjects selected is varied and excellent, and the method in careful hands wholly admirable for the upper classes.

Teachers rarely approve of "moral" topics for written

composition, advancing the reason that a child merely reflects what it has last been taught, or writes what it expects will please the teacher. The slow development of the moral sense was constantly emphasised in this connection, and priggishness was frequently mentioned as the result of taxing it prematurely.

It is a source of regret to some teachers that domestic economy has been removed from their time-table; they rely on it as a strong moral agent. In hygiene they would find a stronger; but its end is still often misconceived and indeed defeated by its premature introduction or by inadequate, unskilled methods.

(c) *Corporate School Life.*

To develop *esprit de corps* proves hard, well-nigh hopeless in large schools, but once aroused its moral influence is valuable. School badges and hat ribbons have worked wonders in some schools, and a useful impetus is generally anticipated from organised games when suitably introduced. The monitor system is highly developed. The duties of classroom and cloakroom monitors are familiar; there are also playground monitors, to collect stray papers, etc., into wire baskets; street monitors, to check coarse, mischievous or unruly conduct in the streets; and "office" monitors, to remove at once any scribbling from walls, even when harmless; all are excellent moral forces.

Interests dependent on corporate support are also fostered by reading circles, entertainments organised by the girls in aid of some school "want" or some common cause, or to give pleasure to others. Thus at one school the elder girls combine and organise an annual workhouse entertainment, in another they work for the ill-clothed children of the town; many illustrations could be given of these attempts to combine the habit of thought for others with co-operative school effort.

(d) *Methods of Discipline.*

The greatest reliance is now placed upon encouraging looks or quiet words of disapprobation as the most effective means of discipline in girls' schools; the conviction that the conscience must be awakened and self-respect developed is strikingly strong. The majority of teachers believe in being on as friendly terms with the pupils as is compatible with the maintenance of respect. Strictness there must be, but not inconsiderate severity or artificial repression, which when relaxed result in violent reactions.

Corporal punishment is evidently a rapidly diminishing quantity in girls' schools, especially where a good "tone" is perceptible. It is chiefly resorted to in cases of systematic disobedience or of insolence to a member of the staff; in rare instances its effects seem magical, but its use is nearly always confined to the head teacher and it is employed privately. It is never used for "dullards".

"Keeping in" dies hard. As a more general knowledge of child physiology is acquired, it will be realised that further to repress the energy and inhibit the natural activity of a naughty child aggravates instead of curing the complaint. Many teachers feel that a more general introduction of manual training will solve certain of these disciplinary troubles. That the home and school may help each other in this matter appears from the results when half-yearly reports of progress in studies and of conduct are sent to the parents, especially when accompanied by a request for written acknowledgments. These replies throw much light on home conditions and undoubtedly quicken parental interest. One teacher requires these reports to be preserved, and to be presented complete when applications are subsequently made for "characters". Few teachers are in favour of the expulsion of a child for bad conduct, describing it as a confession of failure; and interesting examples of redeemed "black sheep" were

cited. Only in case of a gross breach of morality would it be resorted to. But there is a feeling that it would be of great advantage to certain difficult girls if they could be passed without disgrace into schools of an industrial character.

The opinion prevails that, given time and opportunity, all the greater virtues can be cultivated in childhood. Apparently the chief existing difficulty lies in the abeyance of the sense of truth and honour in the majority of our child population. There was no exception to this serious statement, and the grave reasons advanced shared a similar unanimity. Briefly they are as follows:—

(1) Owing to the disorganisation which characterises modern home life, children quickly resort to prevarication to avoid the blow or sharp word which is their portion if their conduct is faulty or when parents are irritable. Where weak indulgence fosters licence, unsatisfactory conduct is liable to be disguised under a similar veil of deceit.

(2) It is a fashion of the age to ape a style of living above that justified by the income. As a result the petty economies, or other inconsistencies of private life, are jealously shielded from the world, and children are early trained not to repeat this, or to reveal that, to the neighbours, *i.e.*, to substitute deceit for frankness in any references to home customs or doings, and to feel a pride in the power to outdo their companions in the game of "bluff".

(3) It was also admitted that trade practices are in some cases honeycombed with duplicity; a dual standard of honour is generally accepted, in which the children are reared, and to which unfortunately they look for success.

This indictment is grievous, but there seems no reason to question the statements on which it is based. The existence in the schools of a deplorably low standard of honour and truth must be resolutely faced. To raise this standard is no light task, for it depends more upon the removal of some deep-seated social cankers than upon school training.

Emphatic and widespread was the regret at the general absence of parental interest and support, not only in matters moral and disciplinary. The prevalent indifference to the children's school lives is well-nigh incredible. If it be broken through, the immediate results are often unpleasant; the descriptive adjectives employed were "aggressive" or "obstructive". A few parents show some interest from selfish motives, "How soon will the child become a wage earner"; more are ambitious, and resent any hint that their children are not specially gifted and distinguished; most neither feel nor simulate the least desire to associate themselves with that side of their offspring's existence. Efforts directed to arouse what is wanting are evidently active, occasionally successful, often futile. In overcoming this parental inertia, teachers urgently need assistance from those who have more freedom and more leisure for the purpose; for once a friendly footing is established the results are encouraging.

Another problem in discipline is presented by "half timers". Without exception those best acquainted with this difficulty desire that special schools should be set apart for these scholars, and that the methods of teaching should be more adapted to the greater independence of their lives. Steady deterioration of character seems an invariable result of mill life on young girls; even the most promising lack courage to hold aloof from their new companions and not to comply with their customs. Few teachers can conceal the distress caused to them by the rapid loss of self-respect which results when a girl early assumes the character of a factory-hand.

III. GENERAL CONCLUSIONS.

In conclusion a few words must be devoted to a brief *résumé* of the chief difficulties in the way of training

character in girls' elementary schools, and of fresh opportunities for extending good influences.

The parental attitude towards the whole matter is often deplorable, the home environment is unsatisfactory, and associated with this is the independence of authority common among children to-day. The "half-time" system and premature work neutralise much patient effort on the teachers' part and lead to the economic and educational folly of sending girls when worn out by their work to school. Large crowded schools and large classes prevent the possibility of individual treatment; and last, but not least, the restrictions imposed on religious teaching are keenly felt. Under some authorities, any reference to religious motives is forbidden after 9.30 A.M.

The feeling of many women teachers is decidedly adverse to any secularisation of the curriculum. But mental confusion often occurs from childish efforts to distinguish between the moral codes sanctioned at different periods of Old Testament history and that of to-day. The short time at the teacher's disposal could be turned to better account if a selection were made of Bible passages more suitable to immature minds, or if greater freedom were allowed in the choice of the subject of their religious lessons. To the negative commands of the Decalogue there is often assigned a prominence which were preferably given to the affirmative law of love to God or man. Examinations in the subject-matter of religious instruction are not generally approved: interest and spontaneity are occasionally sacrificed to verbal memorising and anxiety to "pass". "Morals" is said to be a popular subject with children at present; it is hinted that one reason for this may be found in the absence, so far, of examinations in it.

The extension of school life, not at the elementary school, but along the lines of the Scotch Supplementary

Courses, is strongly urged by some teachers in the interests of moral training. It is felt that the restraints of supervision and the incentives to self-respecting conduct ought to be extended from fourteen to sixteen, thus tiding over two most difficult years, consolidating the moral sense and protecting the bodily health at a very critical time. Great stress is laid on this point, because, if enforced, it would aid in abolishing the pernicious practice of "half-time".

The introduction of a better class of reader and song book would be welcomed. More manual training is desired, and, if time permitted, more physical exercises would be approved of, though some teachers are still shy of games on account of the incidental fatigue. Of the value of the moral training of games they have no doubt. Cordial reference was made to medical inspection, especially for "eyes, ears and throats". Teachers, however, are often discouraged when the inspection is not followed by necessary remedial measures.

Very few teachers support either free feeding or free medical treatment; self-respect, they say, is already too low to risk further degradation. The development of school libraries, reading circles and girls' clubs is keenly desired, and much self-sacrifice is devoted to these ends.

It is generally felt that the preparation of girls for the increased responsibilities of adolescence must be undertaken. What should be the mother's work cannot be so fitly relegated to the medical profession as to those in constant familiar contact with the girls' lives. It would seem, therefore, to devolve on those who are bearing many parental burdens to-day—the teachers. In the last year of school life, hygiene, personal, domestic and public, should hold a prominent place in the curriculum. It should be closely linked with other subjects, it should bring out the point that all learning is primarily directed to the

betterment of life, to giving power over conditions, to strengthening physical and moral as well as intellectual qualities. It should be shown to rest upon a firm foundation of fact, and should be inculcated by observation, experiment and practice, as well as by theory, self-respect and respect for others being hygienic as well as moral duties. The best foundation for this instruction is laid by nature study; then a few plain words from a trusted source spoken at the right moment would generally suffice to show a girl at least the significance of potential maternity and to inform her to whom she may turn with confidence for counsel, information and guidance. That nature study and practical hygiene find places on very few time-tables, and that head teachers of large schools have no time and often no place for such confidential talks, are fortunately objections as surmountable as is their own diffidence to assume these new responsibilities. In any case the matter must be considered and handled with knowledge and tact. It is unquestionably so urgent that some suitable line of action must be evolved and pursued. School doctors, especially when women, could give immense help to teachers, many of whom are actually ignorant of the temptations and of the indecent information familiar to some girls. They often need explanatory assistance on the connection, for instance, between posture, clothing or regular attention to the daily functions and physical morality; and some confess it is difficult for them in the first place to convince their own minds of the true dignity of the reproductive function, on the details of which such reserve is so habitually (and in some senses so wisely) exercised by the pure minded and innocent, though it is so degraded and abused by the vicious and self-indulgent.

Unfortunately it is necessary to remind those who control our education that to develop the latent moral sense, to form character by habit and instruction, to nourish it

on high ideals, to check, to prune, to encourage immature efforts, absorbs time, demands individual attention and often appears unproductive. It is also advisable to bear in mind how much is to be learned on the conditions, methods, possibilities and results of moral training from the great army of elementary school teachers, of which the rank and file are slow to articulate their experience or to publish their practical knowledge. This inquiry has but strengthened the writer's previous impressions of the patient labour devoted by the profession to the cause of moral education; a work which rarely leads to promotion, and the enduring results of which are hidden in the folds of the future.

It must never be forgotten that the supreme factors in the stability of the national character are the parents; the chief pillars which sustain the dignity and beauty of the national life are fashioned outside the school building. It is to the agency of intelligent parental care, to the purifying and elevating of all that constitutes home life, to the exercise of cordial parental co-operation in the school training, to which the most skilful teachers must look to provide the soil and the sunshine in which the moral seed they sow may germinate and thrive. For it is nothing less than the combined influence of good homes and efficient schools which is indispensable to the formation of trustworthy characters and to the production of noble lives among the boys and girls of England.

APPENDIX.

The gist of the notes made in six typical schools is given below, to illustrate the character of the information upon which the foregoing pages are based.

Each school is distinguished by a letter—A, B, C, D, E, F, and the material collected conversationally has been arranged in the form of replies to eight questions.

A. Girls' Council School in a Manufacturing Centre in East Anglia.

General Description of the School.—

School on one level, well lighted, but with very defective ventilation. Physique of children poor, growth stunted. Girls reported to have very hard lives; they looked flat and weary. Bright classrooms. Cloakrooms cramped and unaired, offices clean and good. Excellent playground with large covered portion.

Opening Ceremony and Scripture Lessons.—

Children settled busily to work before the roll-call. Prayers, hymn sung, Lord's Prayer chanted, blessing.

General Inquiries addressed to Head Teacher.—

1. *Do you give lessons in hygiene or special instruction on the effects of alcohol?*

Lessons in hygiene are given directly through domestic economy courses, swimming and cookery classes. (This year all girls of eleven years of age are getting twenty-two lessons in cooking, but the headmistress thinks this age too young for instruction to be of much use.) Indirectly, instruction in hygiene is given at all times; habits of neatness, order, cleanliness, etc., are encouraged. The staff sets a good example in simple, fresh, suitable dresses. Some children come from such poor and degraded homes that their clothes are in the last stage of shabbiness, too old even to mend, but their general appearance is neat. Domestic economy is popular; it is taught experimentally. There is great difficulty of application on account of the wretched homes. Many mothers work as well as fathers. Not much trouble is experienced with personal cleanliness after the first or second years of school life, but heads did not look cared for. Instruction in the effects of alcohol is attempted, but it is found most difficult as the parents are so drunken and the children are inured to sight and custom. The subject is approached from the economic side chiefly. The headmistress has only had the school for three years and cannot profess to see results so far. Mothers won't allow toothbrushes or even weekly baths, and resent any definite efforts to encourage greater personal cleanliness, but the headmistress thinks some improvement is slowly taking place. The class-

rooms are very neat. Drinking water arrangements wretched; one towel a week for washing purposes.

2. *Is definite, systematic moral instruction given in your school? Is it connected with the religious teaching? Do the lessons interest the children?*

Moral instruction is given definitely only in connection with "Scripture," but indirectly the headmistress and her staff endeavour to keep moral training ever active in the school, and encourage courtesy, truthfulness, honour, etc.

The headmistress does not believe in the value of direct moral lessons, because she considers the child's moral nature develops very slowly, indeed that it is cultivated during the process of character formation. She distrusts reliance upon "goody" stories only, though she considers that children can and do detect moral applications for themselves. She would not advise examinations in morals, and believes more in indirect than in direct teaching, though both have their place. She is sure that to discuss morals would defeat the object.

3. *In what way do you provide for indirect moral instruction? How do you avoid incompleteness in treatment?*

Girls in upper classes have oral as well as written compositions and choose their own subjects. I heard six girls of eleven give five minutes' oral compositions; three spoke extremely well. Subjects:—

(1) A nurse's devotion to some children, whose lives she saved at the expense of her own.
(2) Charles I.
(3) Great Yarmouth Fish Curing Industry.
(4) Kindness to animals.
(5) Thomas à Becket.
(6) The people of India.

In most of these there was evidence of an effort to illustrate some moral truth, though moral teaching is in no direct way associated with this subject.

Mottoes in each room, *e.g.*, "Do your best and rejoice with those who do better". Many pictures, a few really good. Headmistress does not attach value to compositions on moral subjects; she does not consider the children do more than say what they think will please the teacher, though she is sure they are sharp in detecting the point of stories, etc. Disapproves of

moral tales as such. Believes in use of children's strong imitative impulse for acquiring good habits in dress, speech, courtesy, etc. Looks to intelligent training in use of books for aid

Gives girls list of books to get from Free Library on leaving school. Encourages use of school library, considers she has raised standard in this respect, discusses books with girls. She also relies on singing and domestic economy as good moral agents; organised games not yet introduced.

Has not yet thought much about teaching civic duties, but greatly taken up with idea of broader aspects of hygiene, and proposes to try their introduction. Is convinced all moral teaching must be based on religion.

Encourages girls to take an interest in current events; all the staff bring newspaper cuttings and pictures for this purpose.

4. *Is it your experience that a combination of direct and indirect moral instruction is better than either method employed alone?*

Undoubtedly.

5. *What are your views on the teaching of certain virtues, as truth-telling, courage, etc.?*

Headmistress gave an interesting example of how she trained a lying child to tell the truth, by encouragement, also of the one case where she had used corporal punishment as a last resource for an out-of-school fault, with unlooked-for success.

6. *What are your methods of cultivating a corporate life in your school? And how do you preserve discipline? Should a head teacher have power to expel a dangerous girl?*

The corporate life of the school is cultivated and discipline preserved, (1) By a system of monitors, who are made responsible for different departments of the school life, *e.g.*, neatness in classroom, etc., or street monitors, who are directed to check games or scribblings verging on indecency in the streets, or mischievous actions, such as pulling door-bells, etc. These actions only to be reported when the monitors' admonitions are repeatedly disregarded. On no account is tale-bearing tolerated. (2) By talks with a child alone if it is reported by parent for misconduct at home. Headmistress found a good tone and friendly relations existing between children and staff;

these she hopes have progressed. She establishes confidential relations between herself and any very troublesome girl, and endeavours to raise her self-respect and to lead her on to better things.

"All the staff must share in the work of character formation."

7. *How do you endeavour to secure the co-operation of the elder scholars in the maintenance of a good tone, and of the parents in moral training?*

The headmistress feels much encouragement in her work as she sees the influence exercised by herself and staff. She has no trouble now with scribblings or notes (whitewashed walls of offices spotless), and she is trying to get into touch with the parents, but their indifference makes the work very difficult.

8. *Do you think that a doctor, parent or teacher should talk to girls about question of personal morality?*

The headmistress would welcome medical inspection. There are many cases of defective eyes, teeth and general health. The parents are very indifferent, the children have wretched food, constantly no hot food or regular meals at all; many homes are wretched. The headmistress has often wished she could speak to girls about their health at adolescence and was delighted with suggestions made. She keeps in touch with her girls, counsels and advises them, but has hesitated to touch this subject, though immorality is rife in the city.

B. Mixed Church of England School in Large Borough in West Riding of Yorkshire.

General Description of the School.—

A most inconvenient, ill-ventilated building, with many staircases and rooms at odd levels, dirty and dingy; a very poor class of slum child, ill-nourished and stunted, but sharp. School stands near church and clergy house.

Opening Ceremony and Scripture Lessons.—

Religious teaching three times weekly by clergy, who are in constant touch with staff and children. Given on two mornings (Mondays and Wednesdays) by the staff. Prayers twice a week with all the school present in Central Hall, thrice weekly in different classrooms. Tone of school excellent. Creed and

Lord's Prayer intoned to music. Collect, no hymns. Heard two Scripture lessons. Parable of the Sower, by married woman teacher with smallest children, too long to reach application; history of Moses, by male teacher with first class. Children seemed remarkably well-informed and the applications made were excellent.

General Inquiries addressed to Head Teachers.—

1. *Do you give lessons in hygiene or special instruction on the effects of alcohol?*

No lessons in hygiene or good habit talks. Domestic Economy is taken with three upper classes of girls.

The subjects of alcohol and temperance are dealt with in the Band of Hope, to which the majority of the children belong. There is a great organisation of guilds and clubs for girls and boys of all ages, which are directed to character formation.

2. *Is definite systematic moral instruction given in your school? Is it connected with the religious teaching? Do the lessons interest the children?*

Definite systematic moral instruction is not given in the sense of graded schemes, but "every teacher is teaching morals every day". Religious teaching is the base of the whole school curriculum. The head teacher thinks it a most educational subject, so much is left to the imagination, so much opportunity given for thought. "Certainly a scheme of moral lessons would be useful in order to keep proportions of different points true and to remind one of possible omissions, but it would be useless to influence conduct apart from religion." The head teacher evidently often uses the Socratic method, and so leads the children to point out their own faults. He would not base composition on moral subjects, as he believes that it would make the children priggish and that they would only try to curry favour by repeating the teacher's own interpretations. To rely solely on moral instruction would in the end prove useless. Must have faith in God.

3. *In what way do you provide for indirect moral instruction? How do you avoid incompleteness in treatment?*

The head teacher spares no pains to set, with his staff, a consistent example to the children. He believes more in this indirect influence than in any amount of direct lessons; indeed

when giving Bible lessons he thinks it undesirable to keep ramming home applications. "Let sound truths sink in and gradually raise themselves to the surface again, so that the child itself perceives opening for application to daily conduct of the virtues previously considered." All teachers should set example and personally give instruction. Indirect methods take time, and when progress is gauged only by visible results teachers are liable to concentrate on the three R's and leave character formation to others. An annual £5 rise is not given for the latter, but is given for success in the former. Does not object to moral instruction, but believes most in use of suggestion, imitation and example at all hours. For instance, he would never say what is not absolutely true, so far as he knows, before the children, whose greatest fault is lying and deceit.

4. *Is it your experience that a combination of direct and indirect moral instruction is better than either method employed alone?*

Yes, for moral training enters indirectly into every subject, arithmetic, recitation and history especially. The head teacher thinks that singing refines and that recitation is very useful in classes where history is not taken.

5. *What are your views on the teaching of certain virtues, as truth-telling, courage, etc.?*

In this school there are, so far, no organised school games; but even those at recess afford many openings to teach courage, fairness and kindness; *e.g.*, if a girl is rough and brutal, the head teacher takes her aside. "People who cannot respect the rights of others are put in prison; in the same way, a girl who cannot do so must also be isolated." There are monitors in every class, but the children are taught that each should be his own monitor. The head teacher considers it important that children should choose their own monitors, to avoid risk of tale-bearing or favouritism.

Interesting examples given of how he tries to train in habits of truthfulness, courtesy, etc. Guild of Honesty in class of liars. Forty-eight children. After a fortnight twenty-four felt that their names could be put down without risk of subsequent erasure with blue pencil. Head teacher adopts a most kindly tone towards the poor mites. Promises of illuminated card to record names, etc. He believes that the habit of lying is formed by fear

of parent and by parents saying, "Don't tell So-and-so," "Don't repeat this," etc., until lying becomes instinctive. He is sorely puzzled how to break the habit. I found the children clearly understood the help of co-operation and example. I was much struck by the children's courtesy and also by their confidence in their head teacher.

6. *What are your methods of cultivating a corporate life in your school? And how do you preserve discipline? Should a head teacher have power to expel a dangerous girl?*

Ceaseless quiet efforts to raise children's standard in all virtues; by encouragement, by talks, etc. Believes his relation in school to be that of father to both boys and girls. Does not hesitate to speak to girl as a father when any moral question must be touched on if very grave, otherwise entrusts such faults to women teachers for correction.

Certainly believes in corporate life, but difficulties very great. He can scarcely see justification for expelling boy or girl as arrangements are now; either the culprit would contaminate another school or would go to the bad. Has known instances where transferring child to another class or school is beneficial: he would not assume responsibility for expulsion.

Believes that if all the teachers were skilful there would be no difficulty with discipline. When children are really interested they are good; showed me the difference between his classrooms. One teacher leaving because ruining the class. Finds corporal punishment unfortunately necessary with this class of child, but never administers it to girls himself, always sends culprit to most motherly woman teacher. Quite often after a talk with her the punishment is remitted.

7. *How do you endeavour to secure the co-operation of the elder scholars in the maintenance of a good tone, and of the parents in moral training?*

The parents are a great and constant difficulty. They often resent correction of their children and set a poor example. The head teacher tries to enlist the children's aid in government and maintenance of a good tone in the school.

8. *Do you think that a doctor, parent or teacher should talk to girls about questions of personal morality?*

The head teacher has had many talks with one of the curates

as to teaching on adolescence; he intends to begin by individual confidential talks with boys. A birthday book is to be kept and as each boy reaches thirteen the talk will take place —straight and detailed. The head teacher longs that girls could have similar guidance. He gave me specimens of three booklets of private prayers. One is given to each child in infant school, the second at ten years old, and the third, bound in cloth, on leaving school.

C. Girls' Council School in a Manufacturing Town in the Midlands.

General Description of the School.—

Old-fashioned buildings, shabby and inconvenient, but capital playground. Offices especially well kept. A large wire basket in playground into which the yard monitor collects all scraps of paper, etc. Practically no wall pictures, a few maps and charts, but excellent blackboard nature study work, nature study calendar and notices of "Guild of Courtesy," "Guild of Honour," etc.

A particularly nice tone throughout, courteous, respectful, sympathetic. Headmistress typical of the best type of teacher, earnest, thoughtful, aspiring, self-sacrificing.

General Inquiries addressed to Head Teachers.—

1. *Do you give lessons in hygiene or special instruction on the effects of alcohol?*

Lessons given in domestic economy (experimental and demonstrative). Hygiene and temperance correlated with Scripture; observation and general information lessons; also cooking, and, for a few, swimming. Teachers have no doubt that lessons influence conduct, sometimes immediately, but more often gradually, and after school life. All these subjects are very popular.

2. *Is definite, systematic moral instruction given in your school? Is it connected with the religious teaching? Do the lessons interest the children?*

Moral instruction is given through Scripture lessons, but not apart from religion. The head mistress believes in undenominational teaching, although a churchwoman, because there is less stress on memorising formulæ, consequently more time for

linking Bible teaching with daily life. "Conceivably a scheme of moral instruction would prove useful, but it would lose its value if the syllabus had to be invariably followed, for the best direct moral teaching is done by seizing opportunities as they offer." Moral stories would interest children, but this head mistress doubts their ability to apply, without constant reminders of the underlying religious motives, belief in God's power and in Jesus as our example. She would not care for either syllabus or text-book, but believes in songs and mottoes as useful agents. Occasionally she sets a moral subject for compositions in upper classes and sometimes has evidence of reflection on girls' part, not merely parrot-like repetition. She gave excellent and interesting examples of the grounds for her reliance upon the direct moral training given by means of the Guild of Courtesy or the "Help Others" League.

"Help Others" League Rules.

1. Do all the good you can (Eccles. ix. 10).
2. In every way you can (St. Matt. v. 16).
3. To all the people you can (Gal. vi. 10).
4. In every place you can (Acts x. 28).
5. At all the times you can (1 Cor. xv. 58).
6. In the quietest way you can (St. Matt. xi. 29).
7. As long as ever you can (Rev. ii. 10).

Every teacher in the school is each moment giving indirect, if not direct, moral training. (A nice-looking set of teachers, described as very loyal.) The head mistress considers it unwise to do much direct discussion of morals unless there be some special reason for it, and she is absolutely convinced of the impossibility of divorcing religion and morals.

3. *In what way do you provide for indirect moral instruction? How do you avoid incompleteness in treatment?*

Moral instruction is given constantly. It is directly correlated with history, literature and subjects mentioned in (1) but indirectly with all. Organised games of a simple character are attempted and found useful. There is a school library, and the head mistress has talks on favourite books with older girls and spares no pains to train taste for good books. She does not think "completeness" the ideal in an elementary school, but the formation of character by frequent reiteration of certain teaching where the child most needs it. Certainly the "Guilds"

train to perceive social responsibilities. Must have direct teaching as a basis for habits, which are largely acquired by suggestions, imitations, etc.

4. *Is it your experience that a combination of direct and indirect moral instruction is better than either method employed alone?*

Certainly.

5. *What are your views on the teaching of certain virtues, as truth-telling, courage, etc.?*

The head mistress believes that all good qualities can be developed by perseverance, patience and example.

Great difficulties from the low standard in many homes. Better conditions than in many schools because majority of fathers have regular employment in the railway works, and there are no "half-time" industries. Believes in stimulus of small rewards for children who try to be clean, tidy and truthful. Takes great pains about "honour"; a girl seen to copy from neighbour has "this line was copied" written in blue pencil over sum or passage. Banner for highest class attendance. This distinction carries with it five minutes' extra play and the honour of leading all the other classes in and out from the playground.

6. *What are your methods of cultivating a corporate life in your school? And how do you preserve discipline? Should a head teacher have power to expel a dangerous girl?*

Corporal punishment is reserved for persistent disobedience or any immodest act. Very, very rarely necessary, and never used for dullards. The head mistress finds a few words of quiet talk usually efficacious. On no account must the child's self-respect be damaged; it is fatal. Happily any immodesty among the girls is very exceptional; even scribbling on the office walls is unusual and is always rebuked. The head mistress considers that the standard in this matter is higher than it was a few years ago. She believes in friendly though respectful relation between teachers and children, and interests the children in the keeping nice of the school windows, etc. Monitors are appointed; I noticed how well they managed the ventilation of a most unpromising class room. Many evi-

dences of mutual interest in flowers, plants, etc., between the staff and the pupils.

The head teacher should certainly share responsibility of expulsion; happily, in twenty years, has never had to face such a situation.

7. *How do you endeavour to secure the co-operation of the elder scholars in the maintenance of a good tone, and of the parents in moral training?*

The school is quick with corporate life, but though parents are friendly, they do not concern themselves with more than their own child. They are too ignorant of conditions to take part in direction of school.

8. *Do you think that a doctor, parent or teacher should talk to girls about questions of personal morality?*

Much interested in subject; has not hitherto attempted to help girls in this way, though desperately alive to the need; was so impressed by suggestions that she will try. Fears girls leave too young, etc. Yet gave sad instances of results of ignorant curiosity. As elsewhere, delicacy is confused with prudery. Believes strongly in medical inspection, would welcome it; gave illustrations of difficulties with eyes or with dull children; not much trouble with "heads"; writes at once or tries to see parents, and as a rule the matter is promptly taken in hand.

D. Girls' Church of England School in a Manufacturing Town in West of England.

General Description of the School.—

Old-fashioned buildings down a narrow lane; rooms on one floor, with poor advantages of light and air, but with an atmosphere of care and making the best of poor conditions.

The well-chosen and suitable pictures struck me at once. I learnt that these had all been purchased by the children's own efforts, since the head teacher undertook the school, then in a deplorable state, two years ago. Its children were known as some of the most unruly in the city; the work she has accomplished is wonderful. There is now entire absence of corporal punishment, which was previously often administered to 100 children a day. The tone seemed admirable, though the children come from deplorable homes.

Opening Ceremony and Scripture Lessons.—

Prayers most reverent.

General Inquiries addressed to Head Teachers.—

1. *Do you give lessons in hygiene or special instruction on the effects of alcohol?*

In the IV. and V. classes the question of the effects of alcohol is taken incidentally. The head mistress believes that the lessons in hygiene do good, especially in leading to cleanliness of hair, person and dress; but the majority of the homes are of the worst type, so improvement must be gradual and results looked for twenty-five to thirty years hence. This was the first school where I found "Life, its characteristics and requirements," traced through plant and animal to human life (personal, domestic, civic, imperial), as conclusion of Nature Study course.

2. *Is definite, systematic moral instruction given in your school? Is it connected with the religious teaching? Do the lessons interest the children?*

Moral instruction is given in composition lessons, when general subjects and their applications to conduct are occasionally discussed, but chiefly from a religious standpoint. Moral stories do interest children, but it is impossible to think of religion apart from morals or *vice versâ;* they are interdependent.

3. *In what way do you provide for indirect moral instruction? How do you avoid incompleteness in treatment?*

Pictures, songs and a weekly motto are all valuable agents in moral instruction. The head mistress is sure that they have contributed to the marvellous change for the better in these two years which is evident in the school. Gives moral topics for composition habitually, and believes them to be most beneficial in classes VI. and VII. Showed me a list of subjects which include "Dress," "Hobbies," "My Future Work," as well as "Truthfulness," "Courage," etc. I also saw some specimen compositions, very satisfactory for the evidence of personal thought put into them. "Indirect moral instruction is active every second of the school day." Useful subjects are history, literature (*e.g.*, IV. Class reading "Seven Champions of Christendom"), arithmetic (gives sums alternately to help children to overcome overwhelming temptation to copy in their crowded desks); also Nature Study. No room for school

games; gives constant teaching on social duties; small school library; hopes to start Old Girls' club in winter.

4. *Is it your experience that a combination of direct and indirect moral instruction is better than either method employed alone?*

Unquestionably.

5. *What are your views on the teaching of certain virtues, as truth-telling, courage, etc.?*

Given time, all good and desirable qualities can be developed in children, but the homes are the greatest difficulty. Special attention is paid to truthfulness and care of the person, and praise is given for clean pinafores, neat heads and suitable dress. This is fully discussed in the upper classes. For instance, a girl is given a subject, say "Dress" or "Work" or "Favourite Book," and has to prepare a ten-minute paper; this she stands up and reads to the class, the members of which then discuss and criticise it, the teacher merely keeping a general control. The results are in every way excellent.

6. *What are your methods of cultivating a corporate life in your school? And how do you preserve discipline? Should a head teacher have power to expel a dangerous girl?*

Could never approve of expulsion unless the culprit could go to a suitable residential school, and then there should not be the degradation of expulsion, destroying the last remnant of self-respect. Gave example; apparently hopeless girl from a bad home, who had become almost wholly reformed and was now in situation. Corporal punishment is wholly wrong and degrading, also unnecessary; when in use, often one-third of children late, now about 5 or 6 out of 300.

7. *How do you endeavour to secure the co-operation of the elder scholars in the maintenance of a good tone, and of the parents in moral training?*

Through monitorship; pointing out of responsibilities, imposing duties suitable to age and position, *e.g.*, two elder girls sent in charge of contingent to cookery centre. VII. Class girls directed to check rudeness in street, to set good example, etc. Has instituted school badge, and encourages wearing by all of sailor hats. Has made great progress in gaining confidence and interest of parents by means of half-yearly reports.

Requests that an acknowledgment may be sent and thus elicits comments from parents; sends for parents when necessary, and hopes gradually to rear a new and more intelligent generation of parents. Results most promising. Directs that these forms shall be kept and when girl applies to her for a character on leaving, these forms must all be brought to her and on these she bases the character.

Considers the relations between teacher and child should be friendly and confidential; she maintains discipline by this means.

8. *Do you think that a doctor, parent or teacher should talk to girls about questions of personal morality?*

Had evidently not given the subject much attention but was interested in talking matters over and most appreciative of hints and suggestions given. Will certainly feel way in future towards having such "talks," at least with some girls.

E. Girls' Council School in a Naval Seaport Town.

General Description of the School.—

Magnificently situated, fine, modern school, attended by children of a very superior class. "Special School" and cookery centre. Head of deaf school a very remarkable woman.

Opening Ceremony and Scripture Lessons.—

Prayers taken in each class room; hymn, collect and Lord's Prayer. Four mornings a week Scripture; on Fridays, moral teaching (Gould's books) for thirty minutes.

General Inquiries addressed to Head Teachers.—

1. *Do you give lessons in hygiene or special instruction on the effects of alcohol?*

Hygiene taught as domestic economy and as part of science course, which has been hitherto given by a peripatetic demonstrator. Lessons interest and benefit. Cookery is also taught; the girls enjoy the practical work. The question of the effects of alcohol is included in science work; occasional lectures from emissary of temperance societies. This style of teaching is not approved by the head teacher, who believes in teaching "reasonable temperance".

2. *Is definite, systematic moral instruction given in your school? Is it connected with the religious teaching? Do the lessons interest the children?*

Yes, thirty minutes a week is devoted to moral instruction. "It is substituted advantageously for religion." All the extensive Scripture syllabus has to be memorised for examination, no time for applications, must work for accuracy, and children lose their pleasure in subject. They delight in moral lessons, no examinations, so can be made interesting. Gould's books thoroughly approved by whole staff; story method pursued.

Pictures and weekly mottoes also valuable agents. The pictures I saw to illustrate moral lessons were wretchedly poor, cheap, German productions.

This faith in direct moral teaching is based on fifteen years' experience in a poor class of school as well as in this very good one. "It is the only way in these days of religious quibbles to form character without offence." No religious exemptions claimed, but must be very careful to prevent occasion for grievance. Considers her moral teaching has a religious basis, but it is never obtruded.

3. *In what way do you provide for indirect moral instruction? How do you avoid incompleteness in treatment?*

Moral instruction is given indirectly in the course of history, geography and arithmetic lessons, especially of the latter. To copy or crib is spoken of as theft. No organised games. Evidently little attempted. Must have ground work. Considers introduction of old English songs no unmixed good; tunes all right, but words those of drinking or love songs, not suited for young girls.

4. *Is it your experience that a combination of direct and indirect moral instruction is better than either method employed alone?*

Certainly.

5. *What are your views on the teaching of certain virtues, as truth-telling, courage, etc.?*

Always on watch to press home formation of good habits. Puts girls on their honour, trusts them; disapproves of rigid discipline, encourages girls to self-control and independence of disciplinary "crutches". Very rarely case of personal uncleanliness; sends such girl home at once.

6. *What are your methods of cultivating a corporate life in your school? And how do you preserve discipline? Should a head teacher have power to expel a dangerous girl?*

The head mistress regrets that such independent power of expulsion is not given to head teachers, and considers that girls so expelled and dull children could go into special classes with great benefit.

Uses corporal punishment perhaps once a year for rudeness to teacher; gives it before whole school; never has to repeat. Otherwise, rarely has to punish. Elder girls have to bring extra lesson daily for months. Younger are "kept in".

7. *How do you endeavour to secure the co-operation of the elder scholars in the maintenance of a good tone, and of the parents in moral training?*

A problem! On excellent terms with parents, but never heard them express any wish to share in school government. Respectable parents all right, others worse than indifferent.

The co-operation of the elder girls is secured by giving responsibility and by arousing pride in school. Confidential relations are essential if school is to prosper.

8. *Do you think that a doctor, parent or teacher should talk to girls about questions of personal morality?*

The head mistress was much interested in the subject. I had an animated discussion with her and the head of the Deaf School who is convinced that the teacher is the right person. The head teacher is somewhat conventional in her views and does not see that any such talk could be given without the consent of the parents. She thinks that the parents should be gathered and the matter discussed with them. If they consent, the teacher should then choose her own opportunity. There is much that is terrible in this seaport, but she could not grasp the idea that girls should be warned and helped to understand temptations.

F. Girls' Council School in a Manufacturing Town in the Midlands.

General Description of the School.—

A school of which the admirable freshness specially impressed me, although there are only the ordinary arrangements of

windows; but these are well used. The pictures are well chosen, and a general "cared for" air pervades the building. The children are drawn from very poor houses. Boots and clothes, hair and sickly faces tell their tales; but the head teacher has started a plan by which the girls make their own pinafores, etc., paying in pennies, and taking the garments into wear directly they are finished. In some classes a large number of girls were neat in appearance as a result of this plan. Head teacher has an admirable and loyal staff of teachers.

General Inquiries addressed to Head Teachers.—

1. *Do you give lessons in hygiene or special instruction on the effects of alcohol?*

Domestic economy is taken; but evidently almost entirely theoretically and based on a very meagre book. I heard a lesson in Standard VII., but the teacher's knowledge was far behind her zeal to instruct; the result was, unfortunately, inaccurate teaching.

A majority of the girls have cookery, and a few, swimming lessons. The drunkenness of parents almost prohibits teaching on alcohol, neither does the teacher think it would exercise real influence. Of course she gives what is insisted on of such teaching, but no more. She is sure that the example of her staff and the ceaseless indirect teaching given on personal cleanliness, neat dress, etc., work for real good.

2. *Is definite, systematic moral instruction given in your school? Is it connected with the religious teaching? Do the lessons interest the children?*

One lesson in morals a week. Twenty minutes' undenominational religious teaching daily. The moral instruction is independent of and in addition to this. The children's interest depends entirely on the subject and how it is handled. If outside their immediate interests or horizon it soon palls. Use required syllabus, but would prefer none, so that teacher could treat topics as the occasion demands. Stories amuse, but do not influence conduct; for this a religious motive is indispensable.

Pictures and songs assist, but are not associated with lessons. Gives moral topics for compositions occasionally, but does not consider to do so is profitable; girls have no experience to draw upon and may be made priggish.

3. *In what way do you provide for indirect moral instruction? How do you avoid incompleteness in treatment?*

An illustration was given of a case of dishonourable conduct of one girl, in the previous week, and of the enormous pains taken to trace the culprit; no punishment, but very serious talk. Homes so unsatisfactory that to co-ordinate becomes difficult. All the staff should take part for the sake of influence, and young teachers' inexperience must be tactfully supplemented.

No examination can gauge results. The head mistress thinks poorly of moral instruction apart from religion, and indeed herself always falls back on religious basis, for without this the lessons seem futile. Cannot keep to "systems" and "graded instructions" with children. Must be free to strike while the iron is hot. Some points must be daily rubbed in.

Every subject, every moment, may and does offer opportunities to the teachers ready to use them, particularly arithmetic. Songs, recitations, physical exercises and, among older girls, reading circles. School library poor, but best possible use made of it. Deeds of kindness out of school encouraged; clothes to the poor, food for the hungry, care of the little ones, etc. The need of some firm foundation for acquired habits appears to the head mistress most essential.

4. *Is it your experience that a combination of direct and indirect moral instruction is better than either method employed alone?*

Undoubtedly.

5. *What are your views on the teaching of certain virtues, as truth-telling, courage, etc.?*

Reverence perhaps the most difficult of all subjects to teach, except truth and honour. The head mistress never loses heart or despairs of developing the good in any child. Pains are taken to cultivate a sense of duty to others, especially in seniors.

6. *What are your methods of cultivating a corporate life in your school? And how do you preserve discipline? Should a head teacher have power to expel a dangerous girl?*

The head mistress has never had occasion to contemplate such a step, and considers that the responsibility would be too great

and that it would argue unfitness for the position if such children could not be got hold of. Great assistance from excellent classes for dullards (it seemed to me that 75 per cent. of these were defectives) attached to school, to which she can transfer children when necessary; quite 25 per cent. return after varying periods. She disapproves of corporal punishment for girls, and only has recourse to it for persistent truancy or wilful lying, never for poor lessons; she gave me the impression of being a fair-minded, just woman, careful to take extenuating circumstances into account.

7. *How do you endeavour to secure the co-operation of the elder scholars in the maintenance of a good tone, and of the parents in moral training?*

An insoluble problem. The homes are so bad, and, even where not bad, ignorant, that no help is to be hoped for from them. The senior girls take an active part in care of rooms and apparatus, look after little ones in cloakrooms, and are expected to set a good example to others out of, as well as in, school. The girls bear excellent characters. There must be absolute confidence between teacher and children.

8. *Do you think that a doctor, parent or teacher should talk to girls about questions of personal morality?*

I was interrupted and did not get the teacher's opinion on this point; I should say she does not take it up herself, for she told me the various organisations for girls on leaving school, but never referred at all to this question, though she particularly spoke of the diminution during the last few years of any indecency or immodesty in the offices, which she keeps under her own supervision.

CHAPTER XXIII.

SOME TEACHERS' OPINIONS ON MORAL INSTRUCTION AND TRAINING.

Collected and summarised by Mr. ARTHUR BURRELL, Principal of the Borough Road Training College, Isleworth.

I. MORAL INSTRUCTION.

IT is to be remarked at the outset that most teachers are not parents, and consequently have not come into direct contact with the child's most intimate thoughts and feelings. The following statements are hazarded as a result of a good deal of inquiry.

(*a*) All teachers, when questioned, admit that the subject of moral instruction is of great importance; but allow that

(*b*) They do not usually give it the place which, in moments of reflection, they think it deserves.

(*c*) There seems a general objection at present (due perhaps to unfamiliarity with the subject) to direct or even systematic teaching; and a vague dislike of any syllabus.

(*d*) There is, however, an agreement that direct lessons may be given when special cases or incidents suggest them.

(*e*) And all agree that special words (rather than long talks) to individual children may be invaluable.

(*f*) There is an unwillingness to forego the religious sanction. Many teachers will admit of no other. Ethical systems as sanctions are too cold for school work.

(*g*) There is a consensus in favour of the teaching of civic duties.

(*h*) As to method, there is a consensus in favour of the use of the short story, if well chosen and very well told. (*I am convinced that this mine is so little worked as not to be recognised for what it is—a gold mine.*)

(*i*) But there must be no sermonising (perhaps exhortation is the better word). Children dislike it, and resent it.

(*j*) All insist on the value of the personal example, the interest and the personality of the teacher. The teacher colours every lesson.

(*k*) It is further found that a small but militant minority (men and women) would gladly part from the religious sanction altogether and would substitute a reasoned scheme of utilitarian or evolutionary ethics, and a definite syllabus of lessons to be given directly.

There seems to be hardly any direct systematic work done apart from the religious and Bible lessons (often perfunctory and unsatisfactory); but many direct moral lessons (based on what the children have been taught in regard to religion) are given in infant schools.

II. MORAL TRAINING.

Moral training (of the individual in the school) depends largely on the tone of the school, and this tone (in primary schools) depends mainly on the head teacher and the staff. No good tone can be assured so long as local authorities find themselves unable to isolate the few *poisonous* children. Further, the tone of a school is largely improved by the removal of "strain" from the teacher. Primary teachers are not over-worked; they *are* overstrained, the numbers in the classes being, for educational purposes, ridiculously large.

Again, definite systematic play arrangements, assuring to all children, especially the weaker, opportunities for joining in games that make for "grit," are as yet almost

unknown. Playgrounds are often urgently needed by the country children. The effect of organised school games on true discipline is great. Schools may possess every up-to-date apparatus, but yet no playgrounds worthy the name and no cleansing baths. A set of baths in a school is worth more than a 98 per cent. attendance.

Moral training would be easier if the whole curriculum were brought into more direct relation with life; children should learn to "do" more and to sit and listen less. By "doing" they learn practical concrete morals. The use of all tools (*e.g.*, pencil, pens, brush, compasses, atlas, globe, scales, plane, needle, saucepan, spade), *as a means to an end*, should be extended. The present curriculum needs to be lightened and subjects need to be correlated.

Intelligent fear is not to be shunned but to be welcomed as a means of training.

A closer contact of teachers and parents is much to be desired. Local authorities can be very useful in promoting such contact; the home, at present, often annuls all school effort.

(I believe physical courage based on knowledge may be successfully taught and that the teaching of it is much needed.)

III. THE PREPARATION OF THE TEACHER.

Instruction in the history and in the present condition of schools of ethics is possibly desirable, and no teacher should (in common fairness) be without some knowledge of the great faiths of the world and the dogmas of the most important branches of the Christian Church. This, combined with a wider study of practical and possible hygiene (for a good deal of "hygiene" is impossible), is of equal importance with what goes under the names of psychology and the theory of education. The teaching staff of a school should be able to supply valuable informa-

tion to the visiting doctor or nurse. Further, teachers require (all good teachers admit it) far wider reading in history (ancient, mediæval and modern), geography, civics, travel and literature (*including the Bible*). And (an item as important perhaps as any) the study of the art of description or story-telling is much to be desired. To make room for all this, a good deal of the teacher's present work must be dropped; and his examinations must be unified, simplified, and directed to an end. Local authorities often do not know how to assess the value of a teacher, and the present system of giving bonuses for degrees is open to grave objections. When all is said and done, the influence of a fine, physically strong, just, kind and interested teacher, who like Chaucer's parson works first and teaches afterwards, is incalculable. At present the primary school teacher finally loses sight of the child at the very time when the child has most need of him. Some form of guild or club to be attached to the schools is greatly needed; and intelligent use of leisure needs to be fostered. We want all the help that we can get for boys and girls when they are beginning to earn wages; and just as our methods of encouragement need great enlargement so do our means of repression.

May I end by saying that at present there is no trustworthy method of choosing our would-be teachers and that the encouragement to enter and remain in the teaching profession is, for the best material, slight?

CHAPTER XXIV.

EVIDENCE OF TEACHERS AND MANAGERS OF PUBLIC ELEMENTARY SCHOOLS IN LARGE CITIES ON MORAL INSTRUCTION AND TRAINING.

Including communications from—

Mr. GRAHAM WALLAS (London Education Committee).

Rev. CANON BROOKE (St. John the Divine, Kennington, London, S.E., and Chaplain of St. Gabriel's Church of England Training College for Women).

The Rev. Dr. PATON (Nottingham; member of the Executive Committee of the Inquiry).

Miss F. H. ELLIS (Headmistress, Warley Road Council School, Halifax).

Miss HERMIONE UNWIN (member of the West Riding Education Committee).

Rev. Dr. I. GREGORY SMITH.

Mr. A. R. PICKLES (Headmaster of the Burnley Wood Council School, ex-President of the National Union of Teachers and member of the Executive Committee of the Inquiry), and others.

(i) *The comparative ethical value of different school studies.*

Reply from Miss F. H. Ellis:—

Literature takes first rank in value as a medium for ethical instruction, and in literature poetry stands out pre-eminently as the most fitting channel. Poetry is pleasing to the ear, is easily memorised, gives scope to the imagination, and the lesson to be learned comes naturally and is easily assimilated. Take these two lines from Kipling's "L'Envoi" from *The Seven Seas*—

> And only the Master shall praise us,
> And only the Master shall blame.

When the children realise that "the Master" is their conscience, what an amount of ethical teaching lies in these two lines alone! Children memorise lines, which may not immediately be of service, but years after the lines may recur at some opportune moment, and then may be both a guard and guide. Biographies also are of great value, as giving examples of the virtue specially under consideration, and providing ideals of character for imitation at a very early age. [This point is also emphasised by Dr. Paton.]

Nature Study is a good handmaid to literature. Children should be taught to love glorious sunsets, the lovely forms of clouds, and, where possible, fine scenery. If the beauties of Nature can be felt through a teacher's interpretation, then a great and ever-abiding lesson has been given. Such a lesson can be given in any of the parks of the towns, to which all schools now have access, by one who "brings a heart that watches and receives". Nature Study must not be limited to dissecting and watching growth of plant and animal life.

(ii) *How far, under existing conditions, are systematic moral instruction and training given to the pupils, through the religious lessons or otherwise?*

(1) *Reply from Miss F. H. Ellis:—*

Moral instruction is given through the Scripture lesson, but of course the value of the ethical training would be of little use were it limited to the time devoted to religious instruction only. Every day some time should be given to "systematic moral instruction," the literature lesson being the best and easiest lesson through which to give it. But great care should be taken that it is not restricted to this one lesson.

(2) *Reply from Rev. Canon Brooke:—*

The religious lessons must always have for their end and aim the setting before the pupils a high moral

standard, and this aim I believe is kept well in mind by the great majority of teachers in Provided and Non-Provided schools. The syllabus of Scripture instruction in both kinds of school has this for its end, and by giving in the infant schools simple Bible stories and building upon these the fuller Bible truths, in a graded and progressive series of lessons, most excellent work is done. Personally I am of opinion that the present law is most unfair to children so far as Provided schools are concerned, as it forbids the teacher to tell the child much that would be useful to it in the way of help and grace which God has so liberally provided for all. My experience gained by dealing with children of all ages in preparation for Confirmation confirms me in the opinion that a great deal of moral instruction in Provided schools misses its point because it is necessarily nebulous and indefinite. Undenominationalism is an impossible substitute for the Christian Faith not only as to the truths which are taught but as to the influence on the everyday life of the child.

(3) *Reply from Miss Hermione Unwin :—*

The pupils in the Shipley Schools receive systematic moral instruction both through—

1. The religious instruction lesson when they learn hymns and passages from the Bible. Explanations of the passages are given by the head teacher. No special creed is taught in the Provided schools.

2. Through the use of the syllabus of the Moral Instruction League, which has proved helpful to the teachers in suggesting practical points about conduct by which the religious instruction lesson may well be supplemented. This syllabus is viewed more favourably by some teachers than by others.

(4) *Reply from Dr. Gregory Smith* :—

In the Duties (especially) in the Church catechism, and less directly by the teacher.

(5) *Reply from Dr. Paton* :—

(*a*) The common life of the school can be uplifted and charged with finest moral influences by the simple prayers and hymns and the quiet reverential worship in which the whole school, including the teachers, engage at the opening of the school.

(*b*) I have never met a teacher who did not assure me that his influence and the enforcement of moral lessons would be weakened if he were not able to bring the sanctions and motives of religious faith to bear upon the mind and heart of the children.

(*c*) The child, in a remarkable way, manifests faculties that indicate its spiritual nature, and which cannot be trained healthily apart from religious faith. The child is instinct with curiosity, with wonder, with strong impulses to fear and to faith, and the child's imagination naturally soars at once beyond the present and material world that is seen and felt. It believes in the unseen; it questions wonderingly the origin of things and must have an answer. If no answer is given, it will create its own imaginings as to the unseen. Surely it is of infinite importance that the child should know of God—who is the perfectly Good One, the Origin, the Sustainer, the Ruler of all persons and things; who favours and blesses the good and who opposes the evil. How that thought, which the child willingly accepts because it is accordant with its nature, illumines the imagination, delights the soul and at once inspires and reinforces the will of the child! The child cannot possibly be trained for life by mere negations with regard to the unseen world. The child resents such vacuity; and, on the other hand, what cosmological or

ontological doctrine can you teach that will be so easily apprehended by the child, or can so awaken delight, and inspire and sustain and ennoble the moral life of the child as that primary and all-embracing doctrine of our Father —God, the Being from whom all are derived and to whom all are continually related, who is perfect Goodness, the Ideal, the Source and the Upholder of Justice and Love.

In all honourable life there must be reverence. How can reverence possess and imbue the soul apart from the thought of God? The greatest peril in our age is the down-draught to materialism, which makes life vulgar and sordid, without high aspirations, without serious thought or any sweet odour of sanctity. To exile God from the schools is to exile the child into a far country to feed on swine's husks. I know that for many refined natures, poetry and the arts supply some ideal elements that nourish a higher life. But for the mass of the people it is religion alone that can supply these elements, and to extinguish these is to debase and destroy the true life of the child.

(iii) *Do you think that, in addition to the influence exerted on the pupils by the tone of the school, by the organisation of its work and play, and by the personality of the teachers, more should be done to provide systematic moral instruction and training as part of education? If so, should it be,*

(a) *though systematic in plan, almost entirely indirect in method,* e.g., *given through the teaching of literature and history;* or

(b) *arranged as part of the definite religious teaching of the school;* or

(c) *planned in the form of regular lessons making a graded course of moral instruction on non-theological lines; or is some combination of these methods the more efficacious?*

(1) *Reply from Miss F. H. Ellis* :—

(*a*) It should be systematic in plan, but entirely indirect in method. It may, or may not, take the form of definite lessons, but it should permeate the whole atmosphere of the school. Supposing the school is taking "self-control" as the moral to be practised that week, then during the arithmetic lesson the children will resolve not to let their thoughts wander. In a composition lesson they will not copy ideas from another's paper. In the cloakrooms they will try not to talk, because it is against the rules. Practice must go hand in hand with precept.

(*b*) The weakness of a "graded course" lies in the fact that often when the lesson is given it is pigeon-holed and forgotten. It is like being good on Sundays only.

(2) *Reply from Rev. Canon Brooke* :—

I am strongly of opinion that more might be done, and should be done, to provide systematic moral instruction, but I do not think that anything will be of any lasting effect, not even the definite religious teaching of the school, unless the teachers themselves are men and women of strong character and thoroughly infused with the desire to get the children to make the best of themselves. The personality of the teacher is really the key to the whole position. You may have the best system in the world, but unless you have the right person working that system the whole thing will be a failure. A really good teacher will turn any lesson into a means of imparting moral instruction, but, in my opinion, it is only the religious teacher who can touch the soul, and no child is really being educated unless the whole being—material and spiritual—is being dealt with. (*a*) I fear moral instruction given through the teaching of literature and history will find but a poor resting-place in ninety-nine out of any hundred children. (*c*) Systematic moral instruction in the form of regular

lessons making a graded course of moral instruction on non-theological lines, I should consider, an impossibility, and—if it were possible—a profanity, and I believe (*b*) all moral instruction should be arranged as part of the definite religious teaching of the schools. Moral instruction must have a foundation; otherwise, at the best, it is a matter of expediency rather than of principle; the foundation is that man is made in the image and likeness of God and other foundation can no man lay than that is laid which is Jesus Christ.

(3) *Reply from Miss H. Unwin*:—

I think it is certainly desirable that special systematic moral instruction should be made part of the education given in all schools. The influence of the tone of the school on the pupils, the organisation of its work and play (though there is little of the latter in elementary schools), and especially the personality of the teachers, are all important, but the children need more direct help than these can give to prepare them for the daily battle of life. A combination of the methods suggested in (*a*), (*b*) and (*c*) seems to me likely to be the most effective, partly because it would help them to realise more clearly that life cannot be cut up into a number of separate compartments having little or no connection with one another. On the other hand, unless such instruction is given in the right spirit it will do more harm than good. If the lessons become perfunctory, or if the teacher attempts to teach things which he does not really believe, the children will instinctively feel his insincerity, which is bound to have a bad influence on them.

(4) *Reply* (*part of*) *from Miss M. Scampton* (*Coventry Education Committee*):—

I am convinced it would be good, in addition to those *more essential* points, the tone of the school, personality of

teachers, etc., that systematic moral instruction and training should be given to the *elder* pupils—

(*a*) Indirect in Standards IV. and perhaps V.

(*b*) and (*c*) Direct as part of the definite ethical teaching of the school, as well as indirect, in Standards VI. and VII. and perhaps V.—certainly in V. where the leaving age is low.

(5) *Reply from Mr. A. R. Pickles (extracted from the memorandum based by him on his oral evidence to the Committee)*:—

We want a thorough reform in our moral and Biblical instruction. We want not dogmatic but religious teaching. The cramming of a diocesan syllabus is not the best way to make a good citizen. I should be extremely sorry to give up religious teaching in elementary schools, but I am of opinion that the best form of religious instruction would be to take those portions of the Bible which can be best applied to the life and conduct of the child, and to supplement these lessons by short talks on conduct, hygiene and temperance.

If we could extend the school age to fourteen all over the country, and largely revolutionise our curriculum and our conception of the aim and object of school life, we should be quite certain to make a wonderful alteration in the next generation of children, and, consequently, upon the daily life of the generation after that.

There are certain phases of school life which have a great if indirect bearing upon conduct. It is well for the teacher to record (not necessarily for publication) the characteristics and general aptitudes of each child, in fact to keep a sort of *dossier* wherein physical, mental and moral good and bad points are set down. Then it may be found possible—when classes are made of reasonable size—by individual attention, to develop and stimulate

that which is good and to repress as far as possible that which is bad. I am a great believer in medical inspection followed up by medical advice. Plenty of fresh air, daily breathing exercises in the open air, record of growth and increase in weight, examination of eyes, teeth, etc., are all to the good. I believe, too, in much more active and constructive work in our curriculum than generally obtains now. I would abolish set desk work in the afternoon, and mental effort of the old-fashioned elementary school kind—arithmetic, reading, English and the like. I would put all that kind of work into the morning, reserving the afternoon for music, drawing, physical exercises, games, lessons on hygiene, conduct and temperance: these deal mainly with the physical and æsthetic sides of the education of the child. In the last two or three years of the child's school life, I would have for boys a systematic handicraft course, and for girls a course in housecraft, but to do this, we must get rid of large classes and unqualified teachers, not so rapidly, of course, as to harass and hamper local education authorities, but gradually. There are a large number of local authorities that have a scale of staffing much more generous than the Code minimum, and it is high time that that minimum were further raised.

I set down here a record of the talks on conduct in one class corresponding to Standard V. during the last six months.

Cleanliness: in person, clothes, habits, work, etc.

Good manners. Courtesy and respect towards all. Passing in front. Raising cap, etc.

Industry, its value. Perseverance in hard or distasteful tasks; in self-improvement. Value of hobbies.

Prudence, providence, forethought. Children may cause suffering to others owing to lack of these.

Manners. Quiet behaviour in street. Standing in cars, trains, etc.

Manners. Modesty and self-respect.

Patriotism. Deeds of valour rather than jingoism. What children may do.

Hope and perseverance; leading on to courage.

Kinds of courage: soldiers, explorers, etc.

Consideration for aged and nervous. Danger attendant on fireworks, etc. (This lesson was given shortly before 5th November.)

Tale-telling. Half the truth. Inquisitiveness. If nothing good to say, say nothing.

Table manners. Correct use of knife, etc., etc. (Correlate with Domestic Science.)

Kindness; to each other in the home, school, street; at work, at play.

Kindness to domestic animals, birds, etc., etc.

Respect and consideration for parents and elders; brothers and sisters as companions.

Industry; value of, and need for different kinds of work.

Industry, and kindness to the less fortunate at Christmas time. (Lesson given 21st December.)

Courage, when alone. Cheerful endurance of little pains, etc. Confess faults.

Courage to say "no". In relation to creatures. Presence of mind.

Tale-telling. Exaggeration. Half the truth.

(6) *Reply from Mr. Graham Wallas (taken from the memorandum based by him on the oral evidence which he gave to the Committee)*:—

I have never taught in an elementary school, and I think it possible that the experience of many of the children in such a school of any general view of the moral aspects of the problems of life may be so narrow, and their vocabulary so restricted, and discussion of that kind of matter in their

homes so infrequent, that much which would appear to me absolutely flat, would be to them a matter of vital interest. It is possible, too, that I underestimate generally the interest of such lessons. With regard to this point I can give you one piece of evidence from history. I had to write the life of a man called Francis Place, who was born in 1771, and was a very efficient and laborious politician. He was educated in a court off Fleet Street, in one of the private adventure schools of the time, where a little ineffective starving schoolmaster lived on fees and conspicuously failed to keep order in the school. He used, however, to give moral instruction, and Place's account of these lessons indicates that they were perhaps vague but sincere. The fact that conduct could be a matter of knowledge and instruction had never occurred to Place before, and it did influence the whole of his life. His father and his brother went to the bad, but Place succeeded in driving himself forward and becoming an eminently useful person, and he attributes this to a set of lessons which I suppose that I should have thought flat and dull to the last degree.

But is it not possible in some other way to arouse an admiration for, or a desire to imitate, types of conduct? I think, for instance, that the telling of prepared stories would provide for young children better illustrations of moral conduct than would be likely to occur to a teacher at the moment of enunciating a moral principle. There of course you get what is really a branch of literature teaching. In many American schools the literature teaching at an early stage consists mainly of story-telling. The story told is very carefully prepared by the teacher and derived from the best collections, and the children are taught to tell the stories too. It seems to me that this form of instruction may be made an exceedingly important part of any well-balanced school

curriculum in the younger classes. But I should like to emphasise the fact that the stories, if they are to be effective, must be good stories, illustrating points new to the child and illustrating them well. There are very few good stories available in the world. I will take an instance of a story I found in a paper sent me by a Japanese educational official. It was about a celebrated Shogun whose page died in battle over his master's body. This page was on one occasion doing "sentry-go" outside the bedroom of the Shogun, and the latter slipped aside the partition of the bedroom and saw the page counting the rings of his long sword-handle. The Shogun gently closed the partition, and that night, waving the sword-handle in front of the household, he offered a considerable prize to any one who could guess how many rings there were on the handle. They all guessed except this boy, who was scolded for not doing so, and at last he explained that, having that morning counted these rings, it would not be fair to guess when there was a prize going. That is a good story, and illustrates a point of morals which might be familiar in an English Public School but would not perhaps be so familiar in a school of another type.

Then comes the further question as to how, otherwise than by deliberate moral instruction, we can at a later stage circulate, so to speak, a higher moral currency, by giving the children words and moral ideas which they would not of themselves possess. I am inclined to think that this effect could be produced by a course of literature so constructed as deliberately to illustrate aspects of conduct and thought. My friend, Percival Chubb, who is a teacher at Dr. Felix Adler's Ethical School in New York, has written a book on the teaching of English (published by Macmillan) in which he sketches a series of types of literature lessons which would, while not ceasing to be literature instruction, nevertheless act as a very

efficient form of moral instruction. It is not a book to be adopted straight away, because necessarily a larger share is given in it to American literature than we on this side of the Atlantic would assign, but at the same time it gives a very admirable suggestion for an eight years' course. My own experience as a teacher indicated that in dealing with rather clever boys, chiefly between eleven and twelve, most of whom perhaps had been able to read since they were five or six, it was easier to excite the emotion of admiration through the study of fine literature than through anything expressed in unpremeditated words from the mouth of the teacher. Perhaps I exaggerate a book's power of exciting emotion, but I used to notice that quite small boys were able to feel strongly certain sides of fine literature. In a passage like the end of the *Phædo* it seemed to me that the moral lesson did seem to come home to them, and certain passages of English poetry had a much greater moral effect than I could have exercised if I had been using my own words. A certain amount of learning by heart ought, therefore, to be part of such a literature course. But just as good stories are very few, so the amount of literature suitable for that kind of work is not very large. The piece chosen must be within the possible range of a child's knowledge and experience. It must be a fairly complete work of art. A child rejects the mere snippets which a man can fill up with his general knowledge of the subject. Mr. Chubb, I remember, said that he found Carlyle's essay on Burns admirable. Of course it may be argued that that is a somewhat difficult essay, but my experience is that you may exaggerate the difficulty considerably. It is better to take a thing which seems at first a little bit over the heads of the children. By the time you have taught it, it will be familiar to them, and it is better to err by going above them than below.

(7) *Part of the oral evidence of Mr. X. (name withheld by request), an assistant master in a London Church of England elementary school.*

"Is it desirable to attempt in our schools any method of direct moral teaching, or should indirect means only be employed? If direct moral teaching is possible and desirable, how should it be given?" My answer to that question is—both. Direct moral instruction should certainly be employed, in accordance with my experience. I was dissatisfied with the moral results of the direct religious instruction, so I took a little time from the religious instruction and tried to give direct moral instruction in some other way apart from the religious side. I found the boys much more satisfied with it. They asked for it sometimes in preference, and so it gradually developed until at last we got it on the time-table. It has had results. I had a boy of about thirteen or fourteen whom I could not get at in any way; he took no interest in his school work. I had an opportunity lately of a quiet talk with him several days following, and asked what interested him. In the end I found that the one lesson of the week he cared for was the moral instruction lesson, and through that I think I shall be able to influence him a little. In the arrangement of my course the headmaster allows me latitude.

(8) *Part of a memorandum, based on her oral evidence to the Committee, prepared by Miss B. A. Jones, Headmistress of St. John's Church of England Girls' School, Red Lion Square, London, W.C.*

Of moral instruction, apart from religious teaching, I know nothing, nor does the subject seem worthy of separate consideration when one has the privilege of teaching the Christian faith, which covers the whole ground and treats of moral obligations in the most direct, simple and far-reaching way.

All moral instruction, whether systematic or incidental, is very valuable when definite religious teaching is given as its basis to supply authority and sanction in the mind of the child; but without it the value of the moral instruction will be incalculably lessened.

The starting-point of such teaching is the fact of the Fatherhood of God; all depends on that. The child is received with the loving assurance that he is the child of God.

> As much His care, as if beside
> Nor man nor angel liv'd in Heaven or earth.

The first question in the Catechism introduces the subject of the child's high rank in the kingdom of God, as it might be used to remind an earthly prince of the glory of his origin. He is told the great things God has done for him and learns that whatever blessings he enjoys are His gift. Then, as his heart warms with love and gratitude, he asks what he can give in return, and he learns something of worship as he offers his childish thanks and praise. As he gets older he is gradually brought to realise that with the effort to do the will of God his own happiness is for ever bound up.

The "right and wrong" view of one's actions, by the way, fails very soon, certainly as soon as the child leaves school and has to choose a calling. Many openings may be right in an absolute sense, but not necessarily right as being the will of God for the individual concerned.

Consequent upon the Fatherhood of God is the Brotherhood of Man. The child is one of God's great family, and because God loves all, he must love and serve and pray for all. When he says the Lord's Prayer, the first word should remind him to unite himself with God's other children, among them his schoolfellows, the school being a family within the greater family united in corporate work

and corporate worship. Later on he is taught that this is a brotherhood in Christ, that the Church is simply a Divine Society whose object is not merely to bring about the ultimate welfare of individuals but to establish a certain state of things, a kingdom of righteousness in this world.

He learns the bearing of the doctrine of the Incarnation upon his life: that every detail of it is sacred, and there is nothing really secular but sin: that his body is holy as well as his spirit: that the power of the risen Lord is conveyed to him in the Sacraments to enable him to overcome his sins, and that by the power of His Ascension he may in heart and mind also ascend, and with Him continually dwell even here and now.

A sense of brotherhood in Christ is the best foundation for *esprit de corps* at school and good citizenship in after life. With the teaching on this subject is included that of kindness to others, even to animals, because they also are God's creatures though of a different status.

The fact of the Incarnation bears especially on the dignity of labour; there can be nothing derogatory in any honest work except doing it half-heartedly, since the Incarnate Son of God hallowed all human toil at Nazareth. Cleanliness and the care of the body are taught in the same connection, the body being a sacred thing, dignified by the fact that "the Word became flesh". It must therefore be well taken care of and kept as far as possible in good working order, avoidable illness being something of which to be ashamed. Nothing to do with the body is unimportant, because the body is the temple of the Holy Ghost.

Girls are especially helped to learn modesty and dignity in their intercourse with boys and men, by studying the character and honour of that mother "who all but adoring love may claim".

(9) *Part of a memorandum, based on her oral evidence to the Committee, prepared by Miss C. E. Grant, Devons Road, L.C.C. Infants' School.*

I. THE RELIGIOUS LESSON.

A. *Bible Teaching*, e.g., *Cowper-Templeism.*—The natural vehicle for moral teaching is surely the Bible lesson. From whatever plane of criticism the teacher may view the Bible stories, they are incomparable for young children. They are simple, clear-cut, dealing with primitive life and instincts, the stories of the childhood of the race; they are perennially suited to the childhood of the individual. Many things challenged by the adult are accepted as quite natural by the child. To young children they should be told quite simply and naturally, without undue emphasis on the word "true," which conveys, perhaps, different meanings to the child and the teacher. As time goes on it is easy, as apparent discrepancies occur, to explain that these stories were not written, but handed down by word of mouth for thousands of years, and so gradually to prepare for the possible solution that the stories may not be literally true to fact, though always true to life. With most children the transition would come quite gradually and naturally, and, of course, where it was deemed best not to awaken the spirit of challenge, the matter would be left. If "growing pains" come in later years they must be borne; they are at least a sign of growth and not of stagnation.

The quiet religious half-hour in the morning affords a unique opportunity for that spiritual "heart-to-heart" communion between teacher and pupil which no other lesson or "subject" can supply, and let those who seek to take it from the child satisfy themselves that they have something of equal value to offer in its place. The religious lesson must never be lost to England.

B. *Special Doctrinal Teaching.*—For children it seems evident that the broad fundamentals of the Christian faith, *i.e.*, those on which we generally agree, are best. Their very universality proves this. The Christian doctrines on which we differ are largely intellectual, and therefore vary with types of mental development and temperament, and a growing development of intellectual intelligence in a nation will probably evolve an even greater diversity of thought. Given a state of things in which every parent had a definite religious creed and "church," and in which there could be a school for each creed, then the "faith of the fathers" might be taught in the school, since there could be unity under the school roof. But this, in England, would mean a very large number of small schools and consequent educational waste. We must have common schools with a common faith. To introduce varying creeds into the common schools would be to destroy the unity of the school and to bring the child into the arena of religious strife. To give such varied teaching from within the school would be unjust to the teachers of the common schools and breed all the evils of religious tests; whilst to introduce it from without, by means of the untrained minister or others, would be impracticable and subversive of all discipline. The doctrines on which we differ would be far more fruitfully taught as children are leaving school, by specially chosen people. Take, *e.g.*, the sacramental system which makes one great issue between the Churches. Do we remember that the value of a sacrament lies in our spiritual grasp of it and not in our intellectual conception of it? We spend weary hours teaching a child *about* sacraments, forgetting that the sacraments themselves come to him, broadly speaking, before or after he leaves school. By constant intellectualising the sacraments we weary the child out of all desire for the real thing; whereas, by

keeping them in reserve as beautiful, sacred mysteries which he can approach with awe and reverence when his spiritual nature is opening out towards them, the spiritual impulse may be seized and made a lifelong force. In no sphere of education is "child-study" more necessary than in this religious question which is causing such irreligious strife.

II. SYSTEMATIC MORAL TEACHING ON NON-THEOLOGICAL LINES.

A complete system of non-theological moral lessons in the schools would be fatal, especially for the younger children. Such lessons are unpsychological, and they invert Nature's law.

(*a*) Children learn by doing. Ethical practice is infinitely better than ethical precept. Talks on virtues and vices will never answer with young children.

(*b*) The modern ethical school (of which I desire to speak with the utmost respect and sympathy), recognising the varying conceptions of what constitutes the basis of the moral law, thinks it best to ignore the belief in a superhuman authority, and to "do right for right's sake". For those who, in an age of conflicting creeds, have lost their faith in a supernatural authority, this is the only possible position, whilst those who still appeal to a Divine Law-Giver must remember that the essence of any true teacher's work, be he human or Divine, is to lead his pupils to do without a teacher, and that being so, the Great Teacher Himself would be the first to wish humanity to rise to that height of supreme moral independence. But to adopt this sequence with young children is to ask them to begin where the thoughtful adult leaves off, and so to invert Nature's sequence. Nothing can be gained by forcing the child to slip vital stages in his spiritual growth. Later on, in school life, it will certainly be well to give occasional definite

lessons on certain ethical conceptions, *e.g.*, citizenship, true patriotism, the finer, more subtle applications of truth, honesty, temperance, etc., though even here practical training should be given all along.

III. MORAL TEACHING THROUGH HISTORY, LITERATURE, STORIES.

Indirectly, history and literature form an excellent medium for moral teaching. Indeed, if the "Humanities," history and English in its broadest sense, could thoroughly permeate our elementary schools we should not only raise the child's character but provide infinite resources for his future. A wide and sane taste in reading would, on the negative side, keep many a man from the evils which surround him, and, on the positive side, would develop in him a deeper knowledge, richer imagination, broader sympathies, and a truer grasp of industrial, economic and social problems, and greater foresight in everyday life. Care, however, must be taken not to force upon the child literary form (not human truths) beyond his grasp.

IV. CATECHISMS AND FORMULARIES.

Catechisms and formularies have been for so long an integral part of religious education that one hesitates to lay a finger on them, yet it may be well to point out certain dangers in their use.

A. *Their Language.*—Catechisms have usually been drawn up by very grown-up people in very grown-up language—far beyond the child's grasp. They are, therefore, a fruitful source of religious "howlers" which are more dangerous and more painful than any others. If truths are given at all in a formulary, the language should be simple though the truth may be profound. Most catechisms are couched in the adult or even the abstract

stage of expression, yet they have been, with a curious irony, chiefly forced upon the very children whose vocabulary is poorest by reason of their narrow social environment. The truths are therefore, for them, obscured in the verbiage.

B. *Danger of Formalism.*—Simple religious truths are perhaps better left to the feelings than repeated in somebody else's words by all alike. Such repetition tends to endanger spiritual sincerity.

(iv) *How far do the schools succeed in cultivating a sense of civic responsibility and of duty to the State? Have you had experience of direct attempts to teach patriotism?*

Reply from Miss Scampton (Coventry):—

I think the schools, with but few exceptions, distinctly *fail* to cultivate any sense of civic responsibility. Discipline under authority is enforced largely for the *school only;* individual responsibility for self-discipline and service as a communal duty needs much stronger cultivation.

(v) *Advantages and disadvantages of co-education of boys and girls in elementary and higher elementary schools.*

Reply from Miss C. E. Grant:—

A. *Advantages.*—Co-education, which answers so well with little children, could probably be carried on with great advantage to a later period. Classification according to ability would be easier, and the sexes would learn from each other. Co-education seems more natural and would seem to be a better preparation for life. It would tend to the co-education of teachers—an excellent thing. Indirectly, of course, it would tend to raise the position of woman by asserting her right to equality of treatment, though the curriculum need not necessarily be identical.

B. *Disadvantages.*—On the other hand, the sexes, especially as puberty approaches, do differ in physique, brain and temperament, and fortunately so, since there are but the two sexes, and were they identical in type humanity would be very monotonous. Co-education, therefore, after say eleven or twelve, has its dangers, *e.g.*, of forcing the work of one sex on the other, of making comparisons where no basis of comparison exists, and of dangerous sex-emulation. Indirectly, co-education tends to drive out the man teacher. Whether women enter a profession on equal or unequal terms this seems to be the result, with, in education, the special danger that the education of the nation may be too much dominated by the feminine ideal. Lastly, it would seem that a too intimate and fraternal relation between the sexes during adolescence does not tend to engender those feelings which naturally lead up to the true destiny—marriage. In spite of many notable exceptions we find that marriages are as seldom made between "chums" as between cousins. True marriage is, after all, a sacrament, and so is probably best approached with a certain mutual reverence and mystery not always evolved from a lifelong propinquity.

(vi) *Do you think it desirable to simplify the present laws of school attendance and to fix fourteen as the age up to which every boy and girl should continue to be a full-time scholar at a public elementary or other recognised school?*

Reply from Miss Unwin (West Riding Education Committee):—

It is certainly desirable to alter the laws of school attendance, and to fix fourteen as the age up to which every boy or girl must continue to be a full-time scholar. The school work of the half-time scholar is practically wasted, because he is, as a rule, too tired to profit by it, and distinct moral

deterioration is noticed in the children when they begin to go to work half-time in factories.

(vii) *The home and the school.*

(1) *Reply from Miss C. E. Grant:—*

One great obstacle in the path of moral reform is the growing tendency to mark off the school from the home life, accentuated by the modern tendency of teachers to live away from their schools. The schools thus tend to lead a separate life of their own, out of touch with the life around. This is partly due to the fatal exodus of better-off people from poor neighbourhoods. One family goes, two poorer come in, and so the slum begins. Suitable school managers and teachers are thus hard to find, and the poor are left to help the poor, as they do with wonderful, heroic unselfishness. Now if only the many social workers, at present divided in creed, would unite and focus their efforts round the school, we should touch every house with a child in it. The school is the natural and effective centre, and the children the best unifying bond. Given a body of wise and enthusiastic workers working round a school how much might be done! But alas, this dream is rarely realised. Failing such a body, the education authority should take over the responsibility of any material efforts made through the school, leaving the teachers to be volunteers if they feel able. For this purpose a trained worker, preferably a nurse, should be appointed to visit the homes, report on circumstances, select children for meals, etc. It is unfair to teachers to expect them to risk their relations with the parents in their visits by asking their wages and rent. We do not do such things in other spheres of life. Such an officer as we refer to is an absolute necessity in every poor school, and, in the interest of economy, efficiency and humanity, this plea should be strongly pressed.

To live near one's school is a great help to a teacher in his work. Besides saving money, time, nerves and strength, life amongst children and the poor has a humour and pathos all its own, tending to deepen the sympathies and enrich one's personal life.

(2) *Reply from Miss Unwin* (*West Riding Education Committee*):—

It is not only lack of time which prevents teachers from keeping up any connection with former pupils, and with the parents of present pupils, but largely lack of desire on the teachers' part. They have not yet realised the importance of this. In some infants' schools parents' meetings are held by the teachers periodically and are most successful, but I do not know of an upper school in which this is done.

The attitude of many teachers, who consider that the school should make no claims upon them outside school hours, of course prevents much work of this kind from being done.

(viii) *Large classes.*

(1) *Reply from Dr. Paton*:—

In order to make the authority and influence of the teacher effective, the number of scholars in each class should be limited. Thirty or forty have been suggested as the highest number for one class and one teacher. This seems to me to be important, but important for another reason than that sometimes given. An able teacher may teach a large number in one class, and the size of the class may stimulate him and evoke emulation in the scholars; but to make moral training in our large public elementary schools effective, the teacher should have a personal acquaintance with his scholars, and have what may even be called a certain pastoral care of them.

He should thus not only know the scholar in the class in the school, but out of the school.

(2) *Reply from Miss Unwin :—*

The large classes frequently found in elementary schools are undoubtedly a serious evil, because individual teaching is hardly possible. It sometimes happens that a teacher is barely familiar with the names of all the children in his class by the end of the school year, and it is hardly likely that he will be able to think of them as individuals, and treat them as such, until he properly knows their names.

At present, however, many of the teachers do not know how to manage a small class, and treat it just as they would a large one. Yet there are plenty of classes in elementary schools which do not contain more than forty children. Under the West Riding Committee, for instance, on 10th April, 1907, slightly more than half the total number of classes in the schools had forty or less children on the roll, and more than half of this number again had thirty or less on the roll, and there would, of course, be fewer in actual attendance.

It is undoubtedly imperative that the large classes of sixty or more children should be reduced, but at the same time the teachers must study methods of dealing properly with smaller classes, or little good will result from the change.

(ix) *Some mistaken ideas of school discipline. Memorandum from Miss Unwin :—*

Owing, no doubt, partly to the large classes, it is considered necessary for the whole of the children to do things, as far as possible, at the same time, and in the same manner. They are, therefore, not allowed to perform the most ordinary actions until they are told, with the natural result that when they are free to do as they

like their behaviour often leaves much to be desired. For instance, after marching into the classroom they must not sit down until commanded by the teacher, who counts meantime "one, two, three," to ensure their all doing it at exactly the same moment. The same procedure takes place for standing up when about to leave the room.

Surely the class that could march into the room and quietly take their seats would be better disciplined than one which can only do it by order.

This idea of discipline is quite in its place in the drilling lesson, but it is carried so far as to take away from the children all power of initiative, even for the most ordinary concerns of life. The development of the power of self-control ought to be one of the foremost aims of all education, but if the children are not allowed to perform without direction such simple acts as those mentioned above, they cannot be expected to show self-control on more important occasions. The child who suddenly finds himself in unusual circumstances is not likely to have his wits about him, and to act promptly and thoughtfully, if, in such simple matters, he is not allowed to constantly do it of his own accord, and having due regard to the feelings and convenience of others.

Even in the writing lessons the children may not take hold of their pens until the command "pens up" is given, or lay them down until "pens down" is called.

The military ideal of automatic action in response to a given command is largely the ideal in much of the school discipline.

(x) *Choice of assistant teachers. Memorandum from Dr. Paton:—*

A moral standard and atmosphere can be created in the school by the conjoint influence of the teachers. To this end it seems almost necessary that the head master

and mistress should be given a voice in the appointment of the assistant teachers on their staff, or at any rate have the power of vetoing the appointment of any teacher; and also, that the managers of the school should combine with the teachers to secure this object.

CHAPTER XXV.

HEADMASTERS OF ELEMENTARY SCHOOLS IN SMALL TOWNS AND COUNTRY DISTRICTS ON MORAL INSTRUCTION AND TRAINING.

[Summary prepared by Mr. HARROLD JOHNSON from evidence collected by Mr. HENRY HERBERT.]

Note.—The evidence is from ten schools in small towns and from nine village schools. Ten of the schools are Council, and nine Voluntary. They are in Bucks, Gloucestershire, Lincolnshire, Northamptonshire, Notts, Somerset and Yorks (West Riding).

I. THE ETHICAL VALUE OF DIFFERENT SCHOOL STUDIES.

THE evidence proves that the studies and influences of school life are more and more being consciously directed by teachers to ethical ends. The passing away of the "payment by results" period, and freer and wiser methods of inspection have largely contributed to bring about this result, which has been accelerated by the attention to this aspect of the teacher's work which the Board of Education has encouraged through the Introduction to the Education Code, which first appeared in 1904, and through the provision for moral instruction in the Code of 1906.

Scripture, history (especially biography) and literature are most frequently mentioned as being of the highest ethical value, with geography and music not far behind. But arithmetic, domestic economy, manual training, art and (especially) good music are all mentioned in this connection, as well as moral lessons in the form of "story lessons," "conversation lessons," "general information lessons," and so on. One teacher gives his civic instruc-

tion under the latter name. Addresses by the head teacher and others, rolls of honour, mottoes on the walls (some schools have a weekly motto), allusions to the calendar and to current and topical events, celebrations of Empire Day, and private talks with individual scholars are also mentioned as important factors in moral training. "In teaching," writes one teacher, "no detail is unimportant." The evidence insists, over and over again, on the need for the systematic guidance of the children toward the choice of good books, and the inculcation in them of a love of the best literature. There is unanimity as to the inadvisability of examinations in Scripture. "Unfortunately Inspectors pay more attention to the *facts* of Bible history. A teacher who wishes to get a good report must, to a large extent, ignore the moral side of the teaching and keep driving in the bare facts. Experience has taught me that the more earnestly and intelligently one teaches the Bible the worse one apparently does at the Scripture examination."

II. MORAL INSTRUCTION.

There is unanimity among teachers in elementary schools, so far as the evidence before us is concerned, as to the need and value of moral instruction, given either through the religious instruction or in the ordinary curriculum. True, the greater value of indirect methods, when these can be securely relied upon, is emphasised again and again, but the evidence is strong that under existing conditions it would not be wise to depend on these alone. That the more direct methods are already very frequently pursued on the sole initiative of the teachers themselves is evidenced by the fact that of the nineteen schools under review (sixteen of which are under local education authorities which require no definite provision for moral

lessons, save in so far as these occur in the Scripture lessons), ten have provision for separate moral lessons.

Typical testimonies are the following: "To be of value moral instruction and training must be systematic and direct; an atmosphere is not sufficient". Another teacher argues strongly that moral instruction should be "systematic in plan, but almost indirect in method".

Opinions differ as to whether the moral instruction should be in connection with the religious instruction or given in the ordinary secular curriculum, or in both.

On the one hand we have the following testimonies: "In elementary schools connected with the Church of England, moral instruction and training are inseparably connected with the religious lessons, which are of a definite character and taken from the Bible and Catechism; a standard which is both ideal and practical". "Moral instruction should always, as far as possible, be combined with the religious instruction, and should be systematically given." "Bible biographies are unique in their simple directness of ethical teaching." But one teacher urges that, should there be no religious instruction in the school, "a regular graded scheme of moral lessons should be given at stated times and systematically".

On the other hand we learn: "Under existing conditions it is absolutely impossible to do much for the moral training of the scholars through the medium of religious lessons. The Syllabus of the Diocesan Inspector is not an aid in any way." "I am inclined to the opinion that it is desirable that moral lessons should not form part of the ordinary religious lessons, but that the importance of such teaching demands that separate time should be set apart for it. I have reached this conclusion after trying both plans." "I believe more, much more, should be done to provide systematic moral instruction—not religious knowledge—in schools, and at once." "I do not think the so-

called definite religious instruction is of the greatest use, since the scholars, while apparently listening intently on account of school discipline, yet do not really take in the lesson." "The occasional references thereto (to moral matters) in an ordinary Scripture lesson are not enough." It should be pointed out that although many teachers evidently attach importance to a religious basis for the moral lessons, the necessity for such a basis is in no case insisted upon in the testimony before us.

As to the separate moral lessons there is considerable evidence that these are made, and prove, interesting. Much care seems to be devoted in many cases to their preparation. Stories are greatly utilised for the purpose, and at times pictures. The experiences of teachers and children are largely drawn upon; and the co-operation of the children in the lessons is sought; thus children are encouraged in some cases to discover themselves some apt story to illustrate a particular lesson. As one teacher says: "The lessons are made as much unlike a sermon as it is possible to make them". Another writes: "I have invariably found that these lessons are anticipated with pleasure and are evidently appreciated. I am quite sure they have had a beneficial effect." On the other hand, several head teachers point out that they have difficulties in getting their staffs to co-operate with them in giving these lessons with effect; that the younger teachers often find them very difficult; that good text-books in the hands of the teachers are very desirable; and that the teachers need the co-operation of the home and the general public if their work in this direction is to be effective. One teacher says: "I have myself been the headmaster of a school for twelve years and the responsible teacher of a class for a further seven years before that, and it is not within my memory that I have ever once been asked what special steps I took (if any) to place emphasis

on the training of character". Some teachers find the Inspector in the way of their efforts. He appears to some of them to be on the look-out only for evidence of the acquisition of knowledge by the pupils, and not to value sufficiently the efforts of the teachers toward character-formation, efforts in any case sufficiently difficult to gauge. To some of the teachers the necessity of "making a good show when the Inspector arrives" is still an obstacle to their endeavours in a moral direction.

How careful is the training in some schools is shown by much testimony: "The members of the staff meet occasionally to discuss the character and idiosyncrasies of particular boys and the best methods of dealing with them". "Watch the playgrounds; it will furnish many points for future lessons."

III. CIVICS AND THE CULTIVATION OF PATRIOTISM.

There is a consensus of view as to the advisability of civic teaching. But the youthful age of the children must be borne in mind in this connection. Definite civic teaching in elementary schools should be undoubtedly of a simple kind, and should be continued in more detail and with greater thoroughness in the evening school. Civics and patriotism are being taught in many schools not so much in set lessons as through history and geography, through the learning by heart of patriotic pieces, the singing of patriotic songs, celebrations of great national events, etc. One teacher writes that he opens school in the morning with a brief talk on some historical or civic event connected with the day; a number of teachers appear to endeavour to interest their pupils in local history. One teacher writes of Empire Day: "It affords a special opportunity for dwelling on the duties of citizenship, etc., and, personally, I can testify to much useful work being done on these occasions to foster patriotism".

"No boy should leave school without some knowledge of our world-wide Empire and how it has been formed, and that he shares with every other boy the duty of being loyal to his king and country." Another teacher remarks: "These lessons should, of course, be absolutely non-political. Let the boys know that they should examine both sides of a question, and not get into the habit of believing that one side is always right and the other wrong."

IV. CORPORATE LIFE OF THE SCHOOL AND PERSONAL RESPONSIBILITY.

There is not much evidence under this heading, which fact alone is eloquent of much. Strenuous efforts in some instances are made in this direction, but the early leaving age, changes of staff, size of classes, sectarian jealousies, lack of playing-fields, and often a lack of parental and public interest, militate against much being accomplished. Among means adopted to the end desired are mentioned: inter-school cricket and football matches, class and playground monitors, occasional visits from old boys, a school motto, an honours' board, etc.

V. CO-EDUCATION.

The evidence submitted here is from nine elementary schools, one of which is in a small town, and the rest in villages. The evidence must therefore be taken as mainly applying to country schools, which children often leave at twelve years of age.

The heads of all these schools are unanimously of opinion that the advantages of co-education largely outweigh its disadvantages. One teacher expresses the general thought when he writes: "Where good discipline exists I am entirely in favour of the co-education of boys and girls". One teacher writes: "The boys and girls

mix together in the streets out of school hours without control; why should they not mix together during school hours under control?"

VI. MILITARY EXERCISES.

Here opinions differ. About two-thirds of those who offer evidence are in favour of military exercises, one is opposed to them, and the rest are doubtful. Of those in favour of the exercises one even approves of them for girls when "properly tempered". Two disapprove of the use of weapons. One teacher observes that military precision and promptitude are invaluable for the mechanics of school order, but that "the boys' military manœuvres may be perfect and yet the character may remain quite passive. In drill the boy is simply a bit of the military machinery. As an individual he may be unaffected, and it is with the individual that the teacher's work lies."

VII. REWARDS AND PUNISHMENTS.

All agree that at times corporal punishment is a regrettable necessity; it should be rare but severe. "It is not at all a rare thing," writes one teacher, "for a teacher to receive a letter of thanks from one of his old pupils for a birching received when he was at school. I know of three such cases." "There is far too much sentimentality," writes another, "among all ranks of life in the present day. Especially is this so as regards corporal punishment. The consequence is the hooliganism and bad behaviour so frequently seen." A point often emphasised is that, although corporal punishment may only be very rarely resorted to, its possibility acts as a deterrent. The opinion is often expressed that more co-operation between teacher and parent would solve most of the difficulties that present themselves.

VIII. SCHOOL AND LIFE.

Teachers are giving much thought to fitting the curriculum to the special needs of the pupils, so far as these can be foreseen. The teaching of cottage and allotment gardening is specially recommended for country schools.

IX. EARLY LEAVING AGE.

The fatality of the early leaving age! Here is the blot on our educational escutcheon, and the rural teacher realises this no less than his town brother. Just at a moment when a lad "begins to realise what a factor for good a thorough school training may be, he is snatched away from it". "One year after twelve is well worth any two years before twelve," writes one teacher. "It is at the age of twelve to fifteen or sixteen that most influence can be exercised by the teacher over his scholars," writes another. One teacher points out that in case the compulsory school age is extended, say, to fourteen years, the years from eleven to fourteen should be better utilised in the school than they are at present. "I fear that though in the country we are doing our best with these upper standard boys, we are not doing *the* best. Here is a fearful educational wastage. An urgent need for the country districts is higher elementary schools accessible to all, thoroughly organised with a practical curriculum for the school years between eleven and fourteen."

The years immediately following the end of the present school course are often the disastrous ones. The "awkward age" is being passed through, often with relaxed authority, with a greatly enlarged scope of temptation, often with a dearth of awakened interests, and often with only "odds and ends" employment (if any) in no direct relation with a well-mapped-out career. As one teacher very wisely puts it, a lad "should leave school one day and be beneficially employed the next," and by "bene-

ficially employed" he means "at some trade or occupation which will eventually give him a living when he reaches man's estate". Instead of this, how often does he drift into casual labour and finally into the ranks of the unemployed.

X. HOME AND SOCIAL ENVIRONMENT.

We learn that parents are very frequently indifferent in regard to their children's education, and are at times even hostile to the school. Moral concern for the children is often regarded as outside the teacher's sphere. Let him stick to his "Three R's"!

"Home influence for good is often lacking, and without it school can have no lasting influence." "Home and the older folks spoil all." "Some homes are deadly to all good social or school influence." Against the influences of a bad home and a bad social environment, how little can the school effect for the children? But one teacher writes: "With an increasing number of children the conditions are favourable to the best influences".

Many teachers do all they can to encourage the parents to take an interest in their children's work at school by sending reports of their progress (though these are not always welcomed) or by inviting the parents to the school on special occasions when they can see specimens of the work of the children, or on ordinary occasions to see the school in its actual workings. The response on the part of parents is not so ready as could be desired.

"Prize-givings, courteous invitations to witness the actual work of the school under ordinary conditions, school treats, re-unions of old scholars and similar gatherings are splendid opportunities for deepening the parents' interest in the children's welfare."

XI. PHYSICAL CONDITION OF CHILDREN.

Reports as to the physique of the bulk of the children are satisfactory. But juvenile smoking appears to be on the increase, especially in the small towns and is regarded by the teachers as most deleterious. Three teachers call for legislation to prevent the sale of tobacco to children. It appears that medical inspection, properly carried out, would be welcomed in the country schools.

XII. SIZE OF CLASSES.

Either large classes, or responsibility for several classes, weigh very heavily on many rural teachers, and render due attention to the needs of individual scholars exceptionally difficult. "The nearer we can get at *the boy*, the better will be both teaching and influence."

XIII. OVER-PRESSURE OF CLERICAL WORK.

There is evidence that the rural teacher feels the pressure of clerical work very heavy upon him, added as this is to the ordinary teaching work of the school. He appears to feel strongly too that the education authorities burden him unnecessarily in this respect: he is not usually enthusiastic about official returns. "Official returns only show dead figures: they are no reliable guides to the spirit of the work."

XIV. OVER-CENTRALISATION.

"A school may easily come to be regarded as a cog-wheel in a big educational machinery. The more perfect centralisation is, the greater is the danger of the decrease of the helpful personal bond between the best managers and schools." "Managers interested in educational progress and in personal contact with teachers and scholars are an invaluable aid towards securing hearty work and lasting efficiency. Intelligent sympathy may be a sentimental idea, but it is a living and helpful factor."

On the other hand, another writes: "The schools are

better supplied with apparatus and stationery than formerly, and I would not advocate a return to the old methods". According to another, managers in too close and direct touch with a school are not an unmixed blessing. "The visits of managers should be as few as possible."

XV. SCHOOL GAMES.

There is no doubt on the part of rural teachers as to the benefits that would accrue from the organisation of physical training and school games. "The influence is all for good, in health, discipline, self-control, and self-reliance." The real difficulty in the way is the lack of playing fields and suitable accommodation. "In our case scholars must perforce play in the village street." "At present the back streets are as a rule the only play-places for children. In many villages no field or public playground is available for children."

"It is in the uncovered school (the playground), where restriction is somewhat limited and the boys act without restraint, that the teacher gets the true estimate of the boy's character, and by his presence, and by entering into the games, he may gain the sympathy of his scholars and direct their efforts and actions along right lines."

XVI. BEAUTIFYING OF SCHOOLS.

Evidently much needs to be done in this direction. But the teachers are unanimous as to the value of beauty in school decoration and surroundings.

The work of the Art for Schools Association (Passmore Edwards Settlement, Tavistock Place, London, W.C.) is beginning to influence the elementary schools in some rural, as well as urban, districts. The work of the Buckinghamshire Society for lending good pictures to schools is excellent. It was begun by Lady Verney of Claydon House and owes much to her insight and tactful care.

CHAPTER XXVI.

INDUSTRIAL AND PHYSICAL TRAINING: THEIR MORAL INFLUENCE.

By Mr. J. G. Legge,
Director of Education, City of Liverpool.

I.

One of the most urgent problems in education is how to effect a compromise or bring about a working agreement between (*a*) the tendency to lay stress on increasing the technical efficiency of the young, especially those who by birth are destined in the mass to form the labouring population; and (*b*) the tendency to regard as of paramount importance the intellectual personality of the child, and to develop it through long and careful literary, scientific, and mathematical training. What is being recognised with increasing clearness of late years is the fact that there is nothing fundamentally incompatible between these two ideals. In practice the one should be dovetailed into the other. It is impossible to get over two facts: the one that a child left alone is hardly ever idle, seeking continually with its hands to give visible realisation to some concept of its young mind, and that, to quote Mr. Leland, "from seven to fourteen years of age [an age recognised by physiologists as the most active period of growth of the centre in the brain that co-ordinates the muscles of the hand] a certain suppleness or knack or dexterous familiarity with a pencil or any implement may be acquired *which diminishes with succeeding years*".

The second fact is that "school" is only part of education, that environment and atmosphere far more than direct instruction make up educational influence. Children used, in old days, to receive in the home nine-tenths of their training for life; in the midst of active home life they were, from their earliest years, initiated into various domestic arts and sciences. Much of this home training has gone with the introduction of the factory system, but some still remains in the way of suggestion and association, and if we are to promote the harmonious development of the child, our aim should be to get into our schools something of the atmosphere of the workman's home as well as that of the shop-keeper or clerk, and thus to regard education not as a mere preparation for life, but as an intrinsic part of life.

During the past twenty years very vigorous efforts have been made to embody this principle in the scheme of education at work in reformatory and industrial schools, and with marked success. In these schools, it is true, a good deal of time had always been given to industrial occupations, but it became recognised that the kind of occupation which afforded a useful industrial training when the system was in its infancy, wood chopping and bundling, the making of mats, rough clothing, boots, or clogs, could play the same part no longer. Whatever may be said in favour of such occupations in promoting habits of industry, they are no longer calculated to lead a boy on to skilled employment and are deficient in elements likely to stir his intellectual faculties or arouse his interest and so to cultivate attention, perseverance, and the processes of reason and judgment that underlie calculation, all of which make for moral sanity.

These considerations have led to the division of the time-table in reformatory and industrial schools into two sessions, morning and afternoon, the one devoted mainly

to the literary and intellectual side, the other to the practical and constructive side. An attempt is made to correlate the two, but on the constructive side care is taken to avoid the excess of theory over practice which too often vitiates manual instruction or work in handicraft, or cookery and laundry work, as organised in elementary schools. It is not a pound of theory to an ounce of practice that is wanted, but rather a pound of practice to an ounce of theory. And so in the industrial training in the reformatory and industrial schools, the industrial training will generally be found to consist of one severe theoretical session a week, followed by four or five sessions of constructive work in the actual workshop. The result is that the young carpenters, saddlers, shoemakers, tailors, and others, can not only cut, chip, saw, hammer, press or stitch, but can also draft out their work on paper, wood, cloth or leather, and tell you the nature, uses, and quality of the tool or material they are handling.

Side by side with this, the standard of their general education has been raised. During the five years 1896-1901 a very special effort was made to work up the industrial training in these schools, and at the close of the period stock was taken of the work on the schoolroom side as distinguished from the workshop side. It was then found that despite the diversion of time and application from the schoolroom to the workshop the percentage of children working in Standard IV. and upwards had risen from forty in 1896 to fifty in 1901, and the percentage of children working in Standard VI. and above had risen from four in 1896 to eleven in 1901. Furthermore, despite the fact that so many more children were working in higher standards in 1901 than in 1896 the percentage of classes assessed as "Good" (the highest award given) had actually risen from sixty-two to sixty-four.

Yet the most striking improvement, but one of which a quantitative or numerical analysis can hardly be given, was connected with the moral well-being of the child. There was a marked growth of the pride and interest taken by the children in their work, and a moment's reflection will show any one how much moral training is involved not only in enabling a child to do a piece of good honest work, but in making it recognise that the work is good, and feel proud of it for that reason. Clearly influences had been at work far more effective for the formation of character than volumes of sermons or years of dandling on a nurse's knee.

II.

Even more impressive is the case on the moral side for physical training. As soon as city life began, the need was found to organise artificial substitutes for the natural exercises essential to the support and preservation of life in primitive days. Quite early in the history of philosophy will be found a clear recognition of the inter-relation between bodily well-being, mental sanity, and moral excellence. Milton urged that youth should be allowed full time for bodily exercises; this, he says, "will keep them healthy, nimble, strong, and well in breath; is also the likeliest means to make them grow large and tall, and to inspire them with a gallant and fearless courage, which being temper'd with seasonable lectures and precepts to them of true fortitude and patience, will turn into a native and heroic valour, and make them hate the cowardice of doing wrong". It would be difficult to phrase more finely the intimate connection between muscle and morality.

It may be fairly claimed for reformatory and industrial schools that they have proved two things: first, that the earliest glimmer of reformation in the inmate of a reformatory school is detected when he is found to have de-

veloped a feeling of self-respect; secondly, that this feeling of self-respect is easiest aroused by inducing a boy to take a pride in his physical development. A superintendent of long experience once informed me that the moment he detected a boy feeling his biceps he considered that the boy was trustworthy. He was right with nine cases out of ten. So soon as a boy has begun to take an interest in physical drill, in gymnastics, free and applied, in running, jumping, and healthy field sports, not only does he begin to exercise self-restraint and to avoid temptations which he knows may impair his bodily fitness, but his mind is stored with interests more wholesome than those which excited his curiosity or inflamed his cupidity in his unregenerate days. Furthermore, to take the physiological point of view, the rigorous discipline of the body in youth undoubtedly absorbs or dissipates certain humours of the body which are fostered by a confined, sedentary, crowded city life, and which, if allowed to get the mastery, will not only injure the body, but stimulate the brain to a noisome activity and poison the very wells of morality. Religion implies the care of the body and the mind as well as that of the soul, and it may be doubted whether in many a case admitted to a reformatory school the spiritual elements of religion have any influence whatever until the body has been disciplined, the mind scoured, and some basis of morality thus established. Some years ago when there were some schools which did, and others which did not, pay proper attention to physical training, very impressive was the difference in the appearance and manner of boys or girls in a school where physical training had its proper place, as compared with the inmates of institutions where it had not. More delightful specimens of British boyhood it would be hard to discover than in the former. Firm flesh, straight bodies, heads erect, hale complexions, frank and open countenances, straight, clear,

intelligent eyes and a ready smile; these characteristics were found nearly always to imply in the doctor's book an almost clean sheet, and in the record of conduct little absconding, few offences against morality, next to no bullying, only an occasional case of pilfering or lying; little, indeed, but what is bound to occur and has to be reckoned with when high spirits explode. As physical training has improved throughout the whole system of schools during the past ten years this happy state of things has become common, and there is no reason, save the miserable limitations of human endeavour, why it should not be universal.

What is good for the reformatory and industrial school boy is good for all. It may be that in some of our boarding schools sports and games are overdone, but in the secondary or elementary day schools of the country there is not the slightest danger of excess in physical training, or in organised games. It will take years of enthusiastic work before we even approximate to a proper state of things and find ourselves in a fair way to adopt the maxim of the Frenchman, Nicole, who lived early in the seventeenth century, and not only form the minds of our pupils to virtue but also bend their bodies to it. "We must endeavour that the body do not prove a hindrance to their leading a well-regulated life, or draw them by its weight to any disorder. For we should know that as men are made up of mind and body, a wrong turn given to the body in youth is often in after life a great hindrance to piety."

CHAPTER XXVII.

THE ECONOMIC AND SOCIAL VALUE OF THRIFT: A SUBJECT FOR MORAL INSTRUCTION.

By Sir EDWARD BRABROOK, C.B.,
Of the Thrift and Savings Sub-committee of the Charity Organisation Society.

[Valuable supplementary evidence was given on the subject by Mr. D. RADFORD SHARPE, Secretary of the Sub-committee, who for the last two years has spoken on thrift and forethought to children in elementary schools, etc.]

BELIEVING strongly in the importance of thrift to the individual and to the community, we are very anxious that something more than the mere mechanical saving of money and putting it into a savings bank should be inculcated systematically. We think that the senior scholars, and particularly the teachers, should be equipped with some elementary knowledge of the actuarial principles upon which the safety of friendly societies and other institutions depend, but not, of course, that they should advocate the claims of any special societies. If such knowledge had been imparted, many of the disasters which have happened in institutions of that kind would never have occurred. The difference between a dividing society and a permanent society, in the case of friendly societies; the difference between a ballot and sale society and a permanent building society, in the case of building societies; the difference between a productive and distributive society and credit society, in the case of co-operative and industrial societies:

all these are subjects on which it would well repay the State to give information to the older children before they leave school, and necessarily it must first be given to the teachers. Our object is to get these things adopted as part of the ordinary curriculum, not as an addition to it. It is quite possible to teach this subject as part of the arithmetic lessons, but we wish it to be adopted as a necessary incident of the teaching, both in the training colleges and in the upper standards of the schools. I think it should be given during the year before the children leave school. A boy ought to be equipped with it before he begins to earn for himself, and he ought to be told the best way in which he can employ his earnings, both in respect of the judicious expenditure of them by means of co-operative societies, and by storing them up in a building or friendly society, or some institution of that kind. We do not recommend special societies; we merely give particulars about them, adding a strong caution against any one joining any branch of them without adequate inquiry into its condition. If a boy of fifteen is old enough to be a member of a society, he is old enough to know the condition of its solvency. I think we should all of us know the conditions with which any sound individual scheme must comply. It must be valued, and the valuation will either produce a surplus or a deficiency. In every case measures must be taken to set the thing straight. That amount of elementary knowledge may be given to the young. We have to deal with a state of things of which the general public is absolutely ignorant. It is one of the most important questions that affect the life of the working-class, that their friendly societies should be sound. Even if we do not succeed generally in instilling this knowledge into each member, yet if we instil it into a sufficient number and equip a few boys with the needed actuarial knowledge, we have done

a great deal to secure the solvency of these bodies. Our lectures have been, so far, confined to elementary schools and to training colleges, but it would be a great advantage to the boys in secondary schools if they were provided with the same kind of knowledge.

CHAPTER XXVIII.

BIBLE TEACHING IN THE ELEMENTARY SCHOOLS.

By Mr. JOHN SHAWCROSS, University College, Oxford.

[What follows is an excerpt from a valuable report prepared for the guidance of the Committee by Mr. SHAWCROSS, after an extensive inquiry in which he was assisted by Mr. HENRY HERBERT, Headmaster of the Godwin Road Council School, Forest Gate, London, E.]

THE question of religious instruction in elementary schools is closely bound up with that of moral instruction. On the ceaseless controversies which rage round this question I do not propose to enter, chiefly for the reason that the issues which they raise are as a rule anything but educational issues. As regards the Bible teaching given in Provided schools, I would only say that whatever the outside world judges of its desirability, those most nearly interested in it (both teachers and parents) accept it, almost unanimously, without demur. But the question which concerns us here is whether, as an instrument of moral education, this teaching is sufficient, or whether actual moral instruction is needed to supplement it or take its place. Those who assert this necessity ground their arguments partly on the inefficiency of the present instruction, partly on the inherent difficulty of adapting the ethical teaching of the Bible to meet all the needs of our complex modern life.

That the teaching of the Bible is, as a rule, far from satisfactory, few who have had experience of it will (I believe) deny; and this because it fails to rouse not only the ethical but even the historical interest. But this in itself is no argument for supplanting it by moral instruc-

tion, which is equally ineffectual in the hands of an incompetent teacher. As to the difficulties of using the Bible as a text-book on which to append direct moral lessons, I have found much difference of opinion among those whom I have consulted; but the majority inclined to think that there were few lessons of importance which could not be introduced in this manner. But my own experience did not confirm me in the belief that such application is at all systematically made or that it can always be made without difficulty. There is some danger of the teacher missing the true ethical significance of the story he is narrating in order to fit in the particular truth which he wishes to enforce, as when the entertaining of the angels by Abraham is made the point of departure for a lesson upon manners. And, as in all moral teaching through narrative, the teacher is confused by the double aim of appealing to the imagination and to the moral judgment of his hearers. Add to this the discrepancies which must often arise between the moral standards and conceptions of a primitive race (I am speaking of the Old Testament) and our own, and we can understand why, in actual practice, the Bible is not always made an efficient instrument of moral instruction.

But against these difficulties must be set great, indeed unique, advantages. Of the loss which moral instruction must necessarily suffer if it is dissociated, not merely from any special religious doctrine, but from any religious or Divine sanction whatsoever, I have spoken above. There cannot surely be a stronger stimulus to right action than the sense that in such action we are fulfilling a larger than human purpose, and acting in concert with a more than human will. And nowhere is this intimate and essential connection of religion and morality, of right action and true devotion, so forcibly, and at the same time so simply, proclaimed than in the history of the Jews as told in the

Bible; in no book could the teacher find the conception of Duty as the "stern daughter of the voice of God" presented so impressively, or in a manner so calculated to appeal to the heart and understanding of children.[1] In a book of this unique character, a book moreover towards which there exists an untrained almost innate sense of reverence in the mind of every child, the teacher possesses a lever of moral stimulus which he cannot afford to dispense with. But the more valuable the instrument, the more essential is it that the conditions of its right use should be fulfilled.

The teaching of morals directly, by a graded and systematic course of instruction, is, with a few exceptions, a novelty in English elementary educational practice, and must, as yet, be regarded more or less as an experiment. This fact should be taken into account in judging of its possibilities from experience of what actually has been done, and also from the attitude which the body of teachers as a whole adopts towards it. This attitude is, I think, unfavourable among those who have had no practical experience of it, while among those who have I have found much variety of opinion. Many were sceptical as to its value, many doubtful, a few enthusiastic; often a teacher thought that he could trace beneficial effects to the lessons, but it should be added that these effects extended as a rule to *manners* only. The antagonism may no doubt in great measure be referred to a not unnatural prejudice against a new subject added to a crowded curriculum, a subject moreover in which it is difficult to produce examinable results, and which needs long and careful preparation. Hence we should be unwise to attach much importance to the present state of opinion on the subject. As to its practical success, I cannot, from the experience I have had of it, speak wholly favourably.

[1] See *The Permanent Religious Value of the Old Testament*, by Prof. Driver.

CHAPTER XXIX.

THE PREPARATION OF TEACHERS FOR THE WORK OF MORAL INSTRUCTION AND TRAINING IN SCHOOLS.

Communications from—

(1) Mrs. MACKENZIE, Professor of Education, University College, Cardiff.
(2) Miss BARBARA FORTH, Vice-Principal of the Salisbury Diocesan Training College and a member of the Executive Committee of the Inquiry.
(3) The Directors and Staffs of the R.C. Training College, Mount Pleasant, Liverpool.
(4) Mr. H. E. W. PHILLIPS, Master of Method, Oxford University Day Training College.
(5) Miss GRAVESON, Vice-Principal of Goldsmiths' College, New Cross, London.
(6) Mrs. WOODHOUSE, Clapham High School for Girls, Clapham Common, S.W.
(7) Miss M. SCAMPTON, member of the Coventry Education Committee.

[Reference should also be made to Chapter VII. (Prof. Muirhead).]

THE questions circulated by the Committee were as follows:—

(i) *What steps are taken in training colleges to prepare intending teachers for the work of moral instruction and training in schools? Please mention especially courses in ethics, theoretic or applied.*

(ii) *What steps are taken by Education Committees to train teachers for this part of their work?*

(1) *By Prof. Millicent Mackenzie* (condensed):—

To make the training course of real ethical value to the students, so that they may in due time share in promoting the moral life of the community through their work in the

schools, the change needed is rather one of emphasis than of substance. The value of the study of child psychology can hardly be overestimated. There is grave danger lest a too enthusiastic teacher should try to force the process of moral growth unduly, and to foist on to a child adult ideas of life and morals.

It is also of the first importance that students in training should be led to reflect upon the problems of life and conduct, and to this end a series of lessons on practical ethics and civics should be instituted.

Again, in dealing with the theory of teaching, the place and respective importance of direct and indirect moral instruction should be noted and some insight gained into the best ways of familiarising the minds of children with moral ideas suited to their age, through the study of history, literature, etc., as well as by special moral lessons. More difficult to arrange but not less important would be opportunity for seeing some such teaching properly carried out and even for taking part in it.

Unfortunately it is this aspect of training that is in great danger of being neglected. Students must have time to assimilate new ideas. But we are so anxious to turn them into teachers in the shortest possible time—so "greedy of quick returns"—that we attempt short-cuts in training, and "bad is our bargain".

In our training colleges for elementary school teachers the real difficulty in the way of laying sufficient stress on the ethical side of the course is to be found in the fact that academic work and professional training have to be carried on side by side. Both the academic course (whether for the Board of Education Certificate or for the University Degree) and the professional course suffer. If the moral side of the training of teachers is to be made of any real effect, the first step must be to separate the professional training from the academic preparation which should precede it.

(2) *By Miss Barbara Forth, Vice-Principal, Salisbury Training College for Women Teachers.*

The students in the Salisbury Training College are given no special preparation for teaching "Morals" in systematic lessons divorced from other subjects.

For character-formation the College depends chiefly on its atmosphere and traditions, and on the personnel of its staff. All students are in residence in the College, its extension or its hostel, and thus matters of hygiene, social behaviour and relations, as well as the deeper issues of moral life, come under the ken and guidance of the College authorities. There is a large freedom in the discipline and a good deal of personal responsibility, especially in the use of free time; of perpetual supervision, in and out of doors, there is none, and cases of the abuse of this freedom never occur.

The highest factor in our training consists in the regular daily chapel services and occasional addresses, and to these, and to the lectures, which touch on the higher aspects of their personal life and work, Salisbury teachers most often refer as accounting for success in their vocation.

Though the moral training of a Church of England training college is thus more dependent upon habits formed, and influences, especially religious ones, brought to bear on the daily life of its students than upon specific, systematic moral instruction, yet much actual instruction both in morality and in the methods of inculcating it is given. The divinity lessons, those in the principles of teaching, English literature and history, nature study and elementary science, especially hygiene, open out almost every field of moral inquiry, and give large opportunities for moral teaching. The intimate relations and close personal touch existing between staff and students, the atmosphere of the Residential College, the friendships formed there, and

the connection kept up by the Old Students' Associations and College reunions are strong forces in moral education. The ideals of the College, its traditions and sympathies are the most potent factors in a student's own moral training, and on such training a teacher can build the methods by which she will form the characters of her pupils. More regular and systematic teaching as to the basis, vitalising principles, standards and methods of moral education are necessary, but, divorced from their right relation to the students' own training, would have little value.

The Board of Education has, by its requirement of the study of morals under the subject "Principles of Teaching," shown a desire for such instruction to be given, but an overcrowded syllabus and minute detailed questions on subjects of minor importance prevent the subject of character-building having full and systematic treatment in this section of the work.

Throughout all history, morals have been evolved as duties correspondent to religious privilege, and, with the advance of religion, morality has advanced and reached its climax in Christ's teaching of the sanctity of body, mind and spirit, and of universal brotherhood; thus bringing the whole of life and its relations—personal, family, civic and religious—under the Gospel.

The same principle displays itself in individual life; the minds and spirits which have been moulded and developed by religion are those capable of forming in themselves and others a moral life in theory and practice. A sense of right and duty, of privileges and responsibility, of a perfect standard to be aimed at is the basis of the true education of every Church child and the right beginning of all morality. It is the training and fostering of this sense and of the power which it develops that give a teacher a true moral outlook, and such training is the aim of Church colleges.

While I would advocate the further training of teachers in the methods and principles of moral education, I would strongly urge that, to be effective, it must be in its true setting—that its natural root and vitalising principle are religion, and that, divorced from it, moral instruction will degenerate into mere dry bones, and morality will be hindered, instead of helped, by it. One way in which I believe that moral teaching would be made concrete and practical, and could be set in its true connection, is by affording full opportunity for due observance of festivals and ceremonies of the Church, State, and College, accompanied by proper teaching on the traditions, the inspirations, and the great lives and forces which have founded and animated all worthy institutions. English people, at the present time, are largely realising the value of such teaching from the stimulation they have received from the recent historical pageants, and the best elementary school teachers are striving to make the corporate life and tradition, which have so strongly moulded our Public Schools, to live and grow on humbler ground. Lessons and discussions on these and kindred subjects, with practice in the presentation of them to children, are most helpful in enabling teachers to realise in the outset of their career the true means by which a child develops as a member of a community.

Another way of moral training is to make the religious lessons more practical and spiritual, and less matters of historical detail. Many of them should be so arranged as to systematically give moral teaching, and form a developing scheme of it.

As an *economic* force, the State cannot afford to dispense with religion and definite religious teaching. Lessons in personal hygiene, in behaviour and propriety, as well as those dealing with deeper matters, such as truthfulness, obedience, self-control, gain force and reality from

a teacher, who with Divine insight can see the "ideal" child, the eternal possibility lying within each individual soul and body, such as they can never gain from a teacher whose view is limited to the "actual" child and this present life.

The movement of to-day, in respect of moral education, is opening up in schools and training colleges a great opportunity of setting forth the practical side of Christianity, but it is also giving birth to many crude attempts at teaching moral subjects in a disconnected, ill-balanced way, which must be productive of harm to the cause. I have been greatly perplexed by a specimen list of lessons, devised in lieu of Scripture lessons, for a large London school. Rights were prominent; duties, except civic ones, very subordinate; omissions glaring; connections puzzling. There was no teaching on reverence, obedience, humility; kindness to animals came in as an afterthought; there was little realisation of the rights of others over us, while two lessons, labelled "Bigotry" and "Fanaticism," were the only proposed references to religion. If such schemes are to replace the teaching of religious faith and practice, the standard of morality will be lowered. It is not, however, by placing more adequate moral schemes in the hands of students that such crude mistakes can be guarded against, but rather by centering their whole work on character-formation, and inspiring them with true and high ideals of the teaching and discipline of school and of all human life.

As to the results of such training on moral teaching, my experience has been that the devotion and self-sacrifice of Christian teachers has produced excellent effects in raising and improving the tone and standard of morality in the villages and town parishes and districts in which they have worked, and that many devoted mistresses from Church training colleges will voluntarily go to the very poorest

and lowest, and spend themselves in the heroic attempt to combat some of the evils of slum life. The State, by encouraging and fostering such moral work as this, and leaving the colleges free to inspire their students by the highest powers at their disposal for their mission in the formation of character in the coming generation, and by seeing that the foundation for such work is well and truly laid, will do far more to advance her own best interests than by setting forth schemes of moral instruction, or by any hard and fast rules of procedure.

(3) *By the Directors and Staffs of the R.C. Training College for Women Teachers, Mount Pleasant, Liverpool:—*

The institution at Mount Pleasant embraces not only the large Normal College, but also a small department for the training of secondary teachers, a pupil-teachers' centre and a high school for some 200 girls, and it supplies teachers to eight of the largest elementary schools in the city. In all these the moral education is conducted on the same lines. Furthermore, school mistresses trained here are teaching Catholic schools all over the country; 2,400 have gone forth from its walls. Thus the view here expressed is in the fullest sense *representative*, and involves every section of Catholic education in England.

1. *Fundamental Position.*—In all these educational departments, as conducted by Catholics, one indefeasible principle prevails; namely, that religious training and moral training are not supplementary to each other, not merely helpful to each other, not alternative to each other—but *One;* systematic instruction and training in religion is systematic instruction and training in morals. Hence the answer to the question whether enough is being done for moral education, either in elementary school or training college, resolves itself from the unanimous point of view of the college staff into a question of the imperative

necessity of sufficient and unhampered time for religious instruction and practice. Hence, again, no "Course of Ethics" here given can be described as only "theoretic" or as only "applied," but being the former is of necessity also the latter, moral conduct at once resting on, and growing out of, religious belief. Hence, therefore, finally, the consternation with which the committee, the authorities, the staff of this college view the contemplated introduction of a conscience clause which (divorcing the one from the other) shall cut away the foundation of morality and so sap all true moral education.

2. *Indirect and Non-Theological Moral Teaching.*—All morality is right habit; moral habits mean self-denial, self-control; self-denial means difficulty—often, under temptation, very severe difficulty.

Now "indirect" moral training, or any "graded course of moral instruction on non-theological lines," we believe to be absolutely inadequate to supply resisting power in the battle, or to ensure stability to virtuous habits or even virtuous theory. The cogency of mathematics will form no such habit of integrity as will keep a man honest under pressure of starvation; the beauties of literature will not suffice to keep him chaste, nor art to keep him temperate, nor has any one been braced in the battle of life by the memory of Seneca bleeding to death, or Wolfe on the Heights of Abraham. Individuals here and there—untempted, well-to-do, and naturally well-inclined — may steer themselves clear by this sort of help; but, taking men generally and socially, they will never be made moral by the mere consideration of morality.

3. *Religious-Moral Teaching.*—On the other hand, religious-moral teaching, while inculcating all these virtues which the State desires to form in its citizens—that "courage, truthfulness, cleanliness of mind, body and speech, gentleness, temperance, self-denial, love of one's country,"

demanded by the Code, that "obedience, loyalty, strenuous effort, serviceableness," urged in the "suggestions to teachers," adds thereto those motives and abiding helps which alone can guarantee endurance—the law of a personal God, the sanction of His rewards and punishments, the example of Jesus Christ.

Thus, reverence for rightly constituted authority and obedience to it, loyalty to king and country, are with us the extended expression of God's *command*, "Honour thy father and thy mother," and disobedience is *sinful*. And so of all.

4. *Moral Teaching in the Liverpool Training College.*—(*a*) Instruction.—This, then, is the character of the moral training we give to our students, and which they, as teachers, will give to the children in the elementary schools. It is the constant effort of the college staff to bring all dogmatic instruction to bear upon the daily life of the students, and to impress upon them the necessity of doing the same hereafter with regard to their own pupils.

(*b*) Religious Duties and Practice.—At the same time, practice of their religious duties—Confession, Holy Communion, prayer, etc.—is the most valuable moral safeguard and help, and the chief formative influence in their lives.

The amount of these things, however, is—as is fitting with young persons about to take a responsible position—largely optional.

(*c*) Indirect Training.—Finally, in all the subjects of the curriculum, notably pedagogy, history, literature and vocal music, it is the aim of every teacher on the staff to cultivate lofty thoughts and noble ideals; but they would rely little on such means of moral training apart from definite Christian teaching and practice, "persuaded," with the Royal Commissioners of 1888, "that the only safe foundation on which to construct a theory of morals is the religion which our Lord Jesus Christ has taught to the World".

(4) *By Mr. H. E. W. Phillips, Master of Method, Oxford University Day Training College* (condensed):—

Men come to training colleges with very mixed notions of what lies before them. A few have noble ideals, others want to "get on" and are strenuous, but the rest—the rank and file—have come because it is a suitable door to the profession they have chosen. To these there must first be imparted a sense of the importance of the work they have to do. I would have this set in the forefront of the aims of a training college.

In this college a course of lectures is given, followed by one or two seminars. This term it is on the moral basis of education. I have always felt that direct moral training as practised in the French schools, for instance, is not merely useless, but really pernicious. One of the principal moral evils that a teacher has to fight, and one which is fostered by the class system, is the want of truth. By this I mean not merely lying, but a use of the teacher's ideas as the boy's own. He says not what he thinks, but what he thinks the teacher would like him to say, and the average teacher is blinded into thinking that the boy actually feels what he says. There is thus a double evil, and at the close of a moral lesson, one can well imagine the pious answers that are made, or the essays which, having the appearance of moral progress, are only the result of mental effort on the part of the boy.

In order to give an object lesson to this effect I made an interesting experiment last year. A series of criticism lessons were chosen, one to be given each week and each by a different man. The subjects were:—

1. Manliness; 2. Selfishness—a root of all kinds of evil; 3. Stability; 4. Truthfulness, etc.

The best teachers were chosen from among the senior men, and they were allowed to choose any ordinary class

subject to show the moral lesson, but *no mention of the virtue or vice was to be made by name.*

Biography and history were the principal media chosen, while poetry was used in one or two cases.

In the criticisms which followed most of the men felt the difficulties which were in the way of the teachers, and saw plainly, as the mere statement of a lecturer could not have demonstrated, the importance of moral training, and at the same time its fascination. I think this series of lessons was one of the most successful we have had, and this, largely, on account of the discussions which followed.

(5) *By Miss Graveson, Vice-Principal, Goldsmiths' College, New Cross, S.E.* (from report of oral evidence):—

All my experience has been in connection with elementary schools and with students in day training colleges connected with the different universities. For a long time I have taken a great interest in Scripture teaching and in moral instruction, and in 1906 I began to take the Scripture teaching of some of the women students at the Goldsmiths' College. It was a voluntary class. My plan in taking that work has been to treat it entirely from the point of view of teaching, to assume that the students are familiar with the Bible and to deal with the teaching of it in the school, as that seemed to be the most practical and valuable method to adopt. In connection with this inquiry I asked the students to contribute as much information as possible, in the form of answers to certain questions which I asked them, in respect of their own school days and also as Bible teachers, for they taught Scripture and I had heard many of them give good lessons. It seems to me that Scripture lessons in the schools being so exceedingly different, it is almost impossible to make any generalisation. I attribute that difference to the fact that the teachers have had no help in the

method of preparing a lesson. They are merely given a syllabus. Those brought up under Church influences will treat it from the Sunday school point of view; but there are many who have not that background. Some will use the sort of language which is not precisely suitable to a Scripture class. If I may use the term without offence, I should call it prudish language. They use terms associated exclusively with the Bible in the children's minds. Then the teaching strikes me as being purely historical or religious, most of it the former. The emphasis is laid on actual facts much more than on their application. I am not speaking only of the Old Testament, but the moral is so much more evident in the New Testament. My opinion, with respect to the knowledge both of the students and children, may differ from that of others, but I should say that the students and children alike know a great many Scripture facts but do not know nearly enough of the Scriptures by heart, choosing their own passages. And the practical application is not sufficiently emphasised by bringing the lessons down to the present day. I should also like to recommend that there should be far fewer Scripture lessons in the school; they are too great a tax on the teacher, and they become too mechanical and too expected a thing for the children. One or two in a week would be quite enough. I would also suggest that it would be better if these were given at the end of the day. Students so often complain that they have no time to talk to the children. The school lessons begin immediately after the Scripture lesson, and there is no opportunity of individual intercourse.

On the other hand, it seems to me that it would be a good thing to have a morning moral lesson (I speak now from opinion, not experience), but it should not be given more often than once a week, and then only by those who wish to give it. Too many moral lessons would be

worse than too many Scripture ones. The danger of moral lessons is that you are digging up the roots of children's thoughts before they are really settled, and they are so exceedingly docile that they are ready to say anything. I have heard them make the most remarkable answers to questions, owning up to all sorts of things, simply because the teacher had asked those questions in a particular tone of voice. With a beguiling sort of manner you can get any answer you want. That would be dangerous in moral teaching. The class would come to know what you wanted them to say and give their answers without thinking. In a domestic economy class I heard half the children declare that they brushed their teeth three times a day, because it was the answer expected. That trait is very noticeable in the Scripture lesson (I should say perhaps that I am particularly referring to girls). With moral lessons as in Scripture lessons the same difficulty occurs as to differences of view on moral points, but that difficulty would have to be met in any case. The moral lesson, just because it is different from the Sunday lesson, does appeal to the children. With a Scripture lesson every morning, and many of them going to Sunday school also, they are apt to take the lessons altogether for granted and do not apply them to themselves. If we had a more definite application of them in the moral lessons it would appeal to them very much. I asked my students to recall, as far as they could, what had made most impression on them. They answered that the occasional moral lessons had impressed them so much that they could recall them in detail, while the Scripture lessons, largely because of their number, had merged into hazy recollection. That is the uniform experience of students, and emphasises the individual intercourse between teacher and children in moral lessons. Still I should prefer my own students to teach Scripture

at their present stage rather than to give definite moral teaching, because there are good Scripture text-books to be had but none for moral teaching, and many of them are not capable of thinking the matter out for themselves. I should be afraid of their becoming too goody or mechanical. Then we come to the point that, if they are to teach moral lessons in school, they ought to have more definite instruction in the training college or elsewhere as to how to do it.

(6) *By Mrs. Woodhouse, Headmistress of the Clapham High School (with department for the Training of Women Teachers for Secondary Schools)*:—

In addition to such a general perception of the aims of the school as can be gained by students taking the regular course of the training department attached to this school, more definite preparation is given as follows:—

1. Divinity lectures once a week, when not only the subject-matter but the methods of religious teaching in its various stages are dealt with; *e.g.*, in a course of lessons on the life of our Lord, the principles of His teaching and training His disciples are attentively considered. (In this connection Latham's *Pastor Pastorum* will be found useful.)

2. In lectures on the Theory of Education, the attention given to the psychology of the will naturally leads to some analysis of fundamental ethical concepts. (In this connection it may be well to remark that in a recent memorandum sent to the Syndicate of the Cambridge Teachers' Certificate, the suggestion was made that the syllabus should give more prominence to Ethics—a suggestion which meets with my unqualified approval.

(7) *By Miss Mary Scampton, Member of the Coventry Education Committee:—*

I think it is very necessary that the Board of Education should strengthen the Education Committees in this particular—the teaching of ethics to pupil teachers—by making it a subject in the Preliminary Certificate Examination. "The elements of the duties and rights of citizenship" under "History" is at present the only *direct* ethical teaching in the syllabus. I would suggest this might be widened by substituting for "*Civics*" only "*The elements of public and private duties, and the rights of citizenship*". This would introduce *a mild course of ethics* among the *compulsory subjects*.

CHAPTER XXX.

THE SUNDAY SCHOOLS AND THE ADULT SCHOOLS.

I. Prefatory Note by the Rev. J. Estlin Carpenter, D.D.

II. Church Sunday Schools, by Miss Barbara Forth, Vice-Principal of the Diocesan Training College, Salisbury.

III. Roman Catholic Sunday Schools, by the Right Rev. Monsignor W. F. Brown.

IV. Sunday Schools of the Nonconformist Churches (England), by the Rev. J. Estlin Carpenter, D.D.

V. The Adult Schools, by Mr. Arnold Rowntree.

VI. The Sunday Schools in Wales, condensed from a communication by Mr. J. Morgan Jones, Aberdare.

VII. Ethical Sunday Schools, condensed from a communication by Mr. Charles F. Cooper.

VIII. Socialist Sunday Schools, communicated by Mr. John W. Hirst, Hon. Sec. of the Yorkshire Socialist Sunday School Union.

I. PREFATORY NOTE.

By the Rev. J. Estlin Carpenter, D.D.

No inquiry into the agencies for moral training in this country can be complete without some reference to Sunday schools; but to estimate either their methods or their results aright is a task of the utmost difficulty. They are carried on under all kinds of conditions, by men and women of wide diversity of age and education; there is no common standard of attainment, no unity of system, no inspection, and no possibility of applying any definite tests. But one fact at once confronts the investigator. According to the most trustworthy statistics for 1906-7 the total number of scholars in the United Kingdom (exclusive of the Roman Catholics, the Plymouth

Brethren, and sundry minor denominations) was 7,492,497, and the teachers formed an army of 685,397.[1] There is no compulsion on the scholars to attend, and the entire service of the teachers is voluntary. Only an immense moral and religious energy could unite this multitude of persons in a common work. Apart, therefore, from any specific activities, the mere existence of this large body of devoted labourers implies a vast reserve of goodwill and self-sacrifice which must have important indirect influence even where their direct operations and effects cannot be definitely appraised. No single view can possibly comprise all the varieties which the panorama of the Churches presents.

II. REPORT ON CHURCH SUNDAY SCHOOLS.

By Miss Barbara Forth, Vice-Principal of Salisbury Training College.

The moral influence of Sunday schools is thus summarised by the Bishop of Stepney:—

Sunday schools have an important bearing on moral education because—

1. They associate the child with the moral ideals and practice of a definite society.

2. They provide, more or less adequately, for the continuance of moral teaching when early school days are over, and keep some touch with boys and girls entering the sphere of real moral temptation.

3. In Church schools they lead up to Confirmation, the preparation for which is, apart from religious instruction, an invaluable opportunity for bringing moral teaching into definite connection with personal life and circumstances.

4. They have almost always other organisations, clubs, classes, etc., in connection with them, in which morality is applied to recreation, and moral influence extended to the

[1] According to information kindly furnished by the Rev. Carey Bonner, General Secretary of the Sunday School Union. The Rev. Frank Johnson, Editor of the *Sunday School Chronicle*, estimates the number of scholars up to June, 1907, at 7,480,634. To this total must be added the membership of the adult schools which in 1907 was 97,547.

activities of body and mind. The work of football, cricket and other athletic clubs under strong moral influences is of the greatest importance.

5. Through the voluntary teachers and their more personal relations to the pupils they give the child—boy or girl—the help of living moral examples and often of friendships which outlast school days.

One feature, universal in Sunday schools, is their purely voluntary character, no obligation resting on either teacher or pupil to attend them; and Church and Nonconformist Sunday schools are always connected with some particular place of worship. Those of the Church of England are to be found in every town, village and hamlet in England, but they vary enormously in type from the twelve or twenty scholars gathered informally under one teacher to the highly organised schools of hundreds and thousands divided into departments in our large towns. In the South of England they are attended by children between the ages of three and sixteen, while Lancashire correspondents state that their scholars are from two to seventy years of age. In most parts of England the Church Sunday school aims at educating the children in churchgoing and in a realisation of Church membership as an important factor in their religious and moral life, but in Lancashire and some neighbouring districts many people attend Sunday school instead of church.

Again under the "Method of the Catechism," known as the St. Sulpice Method, the "Catechism" takes the place of the Sunday school; it is really the Sunday school held in the church and very systematically methodised so as to lead to definite teaching and clear moral issues. The method now most generally prevalent appears to be a modification of the "Catechism" with an admixture of the Sunday school.

The tradition of the Sunday school as a philanthropic

effort to check lawlessness and vice has been maintained in the efforts of Sunday school teachers to raise the life and character of their charges, has kept up strong personal relations of teacher and pupils, and has led in some cases to the formation of guilds, leagues, clubs, etc., in connection with the Sunday school.

In many cases, however, Sunday schools exhibit a lack of discipline, a poverty of teaching power, and a slackness of habit and tone, which largely defeat their high moral purpose. It is interesting to observe with what a widespread and strong activity they are beginning to note and reform their weak points.

In the training of Sunday school teachers Nonconformists have taken the lead, and child study, methods of teaching, biblical and theological study are systematically pursued under Mr. Archibald's direction at Bourneville, or by university extension lectures. Though nothing so complete has been attempted by the Church of England, much has been done to improve the teaching power of Church Sunday school teachers. Many clergy hold regular classes each week for the teachers; in some rural deaneries model lessons for Sunday school teachers are given at intervals and in some schools careful arrangements are made for young inexperienced teachers to watch the methods of those skilled in the work. At Derby Diocesan Training College last year a week of the holidays was devoted to an admirable, though all too short, course of training for Sunday school teachers; in Lancashire, lectures have been given by Mr. H. Thiselton Mark and others on behalf of the Diocesan Sunday School Committee.

The Church owes an interesting and valuable reform in her infant Sunday school methods to the work of Miss Hetty Lee at St. Matthew's, Ardwick, Manchester; St. Mark's, Bolton; and St. John's, Kennington. Miss Lee (like Mr. Archibald) advocates the use of the methods of

the kindergarten in the Sunday school. The realism and simplicity of the lessons she arranges are delightful, and expression work is needed for all learners, but "hymns with actions" and a tray of sand in which the children place a wooden brick to represent Bethlehem may easily lead to a travesty of religious teaching in the hands of the unskilled, and might diminish the imagination, awe and mysticism which have served to train reverence, and to give religious matters a special moral influence because—apart—separate.

There can, however, be no doubt that Miss Lee's methods will impart new interest and life to the junior classes in our Sunday schools, and help to form in little children that religious habit and influence which, from its primary place in their lives, will be deep-rooted and lasting.

I will quote evidence respecting the preparation of Sunday school teachers received from clergy and others:—

(*a*) All our teachers are communicants. There are teachers' classes held every week by the clergy and notes of lessons are drawn up (these are sent round to those who cannot attend). At the meeting of the Teachers' Association held three times a year, addresses on methods of teaching are given and also model lessons.

(*b*) In our Sunday schools men and women, out of love for children and from a longing to do something which shall awaken in the children the germ of the Divine life, which shall open to them the sense of God's presence and love, give their best selves, untrained as they are, to the children. They do not give much instruction—prudential, moral, physiological, biblical or theological—but they are giving love, power, ideals, aims, hopes, standards; they are nourishing the nascent human soul of the child by the only food it can assimilate—a process far more effective for character-forming than all instruction contained in some text-book given by a Master of Method!

(*c*) As regards the training of teachers, a five minutes' lesson by the superintendent to the school or some section of it is best, I think. It is very hard to get teachers together in the week.

One clergyman writes:—

My best teachers are those who began, as soon as they were confirmed, to sit by a good teacher and then took a small class. The moral witness of the Church's system is reflected in her Sunday schools; in those in which the Church Catechism and the Church's Seasons form the basis of teaching morals are being, so long as the teaching is real, most explicitly taught, and these two are the staple subjects of teaching in average Sunday schools.

Where all *this* (*i.e.*, the Church Catechism teaching respecting renunciation, faith, obedience, the sacraments of the Church, God's grace and the moral state which the Church requires of all her children) is realised and put into practice, *there* is a good citizen, one who realises that God may at any time call him to a different state of life, and that it is necessary for him to do his "duty in that state of life into which it *shall* please God to call" him. The modern decline of manners and behaviour has often been ascribed, even by parents, to the want of thorough teaching of the Church Catechism.

Another writes:—

The science of applied religion has been hitherto, for the most part, the missing link in Sunday schools. But now, more particularly when the method of St. Sulpice is in use, and this method is gradually spreading, the Ten Commandments are employed systematically as the groundwork of moral instruction. Thus, in the Three Years' Course very generally adopted, the subject for the second year is entitled "Morals" and comprises lessons on the Ten Commandments, on grace and prayer (on the ground that God's grace is requisite for duty, and if we need that help we must ask for it). In this year the introductory lessons are on "Charity" with its old definition of "a supernatural virtue, by which we love God for His own sake and above all things, and our neighbour as ourselves for the love of God"; charity opening out into our duty towards God and our duty towards our neighbour with the text of the Prayer-book as a running commentary, and a parable such as that of the Good Samaritan as a descriptive picture.

"Morals" thus forms the central subject of one year's work in the "Catechism" and is treated incidentally in the other years. It is also a part of this method to conclude every "Instruction"

with a "Practical Lesson". The Gospel and Homily, forming the third section of the exercise, is followed by five minutes' "Exhortation" addressed to the heart and designed to stir the will to act upon the lesson. One lesson runs like a thread through the hour, being fastened in the memory by the questions spread out before the understanding in the instruction and addressed to the heart and will in the Gospel and Homily. "Hear ye" is the first word, "and understand" the second, "happy are ye if ye do" the third.

So far as this method is on the increase, the tendency to systematic moral instruction by religious teaching is on the increase.

A clergyman of great experience states:—

"There are, and always have been since the days of Socrates, people who believe that virtue can be taught, and that vice, selfishness and injustice are the result of one cause—*ignorance*. They think that ignorance can be removed by *instruction*, and hence the value of an educational agent or influence or system is, they think, to be measured by one test—what moral instruction does it convey? If there is any educational theory in the whole history of educational theories that is demonstrably untrue to facts, it is this! The educating power of a system or institution depends on the personality of those who work it, and is far subtler than such people suppose. It has no direct relation to method, or matter of instruction, or training of the teacher. Of course, those who exercise such influence do give *some* instruction, have *some* method, and *some* training, but these are merely incidental and are in no degree proportional to the moral and character-forming influence of the teacher."

Many correspondents put the greatest weight on the *personality of the teacher*, and certainly the influence, example, disciplinary power, and self-sacrifice of a good Sunday school teacher have been factors of supreme importance in the work. But one clergyman sounds a note of warning and fears lest "the personal equation" be too great. The "method of the catechism" is valued by some and dreaded by others from this very point of view.

It masses the children together under one Catechist and loosens the personal touch.

Both from town and village one hears of well-worked parishes in which the bond formed by the Sunday school develops in numerous and various organisations, such as, Communicants' Guilds, Adult Bible Classes, Temperance Societies, Girls' Friendly Society, Church Lads' Brigade—as well as more purely recreative associations. These carry on the work begun in the Sunday school and the moral effect is undoubted. Many testify to the strong moral influence of the Church Lads' Brigade; its physical exercise, the self-control which it demands, its corporate life, accompanying instruction, its strong stand for a religious life have caused it to be the making of many a lad, and its ranks are supplied from the Church Sunday school.

One vicar, speaking of the old Sunday scholars in his parish, says: "They are the backbone of our Church".

Another writes: "It is quite impossible to gauge the moral results and value of Sunday school. I believe them to be very great. The good consists much more in will-training and character-building than in informing the mind. The influence centres very largely round the personality of the teacher."

A modern authority on the subject states: "In a well-worked Sunday school of the old system, the pastoral aspect has been the prominent feature and the personal influence of the teacher the principal power. This personal and pastoral aspect often makes up partially for imperfect teaching and insufficient discipline at the time of the lesson itself."

By making children realise their incorporation with a society, their membership in a spiritual body, the Sunday school, with its intimate dependence on the Church, gives that kind of help to right living upon which recent sociological thought throws emphasis.

Many parish priests sadly admit that in many Sun-

day schools the present good gained is greatly impaired by poor scrappy teaching and weak inadequate discipline.

The following witness on this point is interesting: "Probably there is no time in the life of a parish priest in which he realises the immense boon which Church Sunday schools have been and are, comparable with that of visiting the sick. In many cases he finds that the life's effort was begun through the teaching of Church doctrine in our Sunday schools; in others, where the sick person is one who has fallen into deep sin, the priest's task of working for a moral reformation seems insuperable, unless he can build upon foundations laid in childhood through such teaching as that of the Church Sunday school.

To sum up, the evidence shows that the Church Sunday school is a great force for moral instruction and training, through the inculcation of good habits, the establishment of helpful personal relations, the instilling of true principles, and the development of religion as a moral force working on the personal and social life of boys and girls, and that most strongly at the difficult age of adolescence. But there has been much waste of this force through poor methods of teaching. Great reforms, however, are now being attempted. By bringing full Church teaching to bear on the practical issues of life, by keeping boys and girls under its influence as they grow to youth and manhood, by enlarging its work so as to cover all the interests of their life, by good methods of teaching, psychologically adapted to every stage of life, the Sunday school may lay foundations on which the character can be truly built.

III. CATHOLIC SUNDAY SCHOOLS.

By Right Rev. Mgr. W. F. Brown.

Owing to the fact that for the most part Catholic children whether in elementary or secondary schools receive daily religious instruction from their teachers, the

Catholic Church in England and Wales has not had to depend very largely upon Sunday schools for the giving of religious instruction. It is true that there are localities, particularly of recent growth, where no Catholic schools exist, and where Sunday schools have to take the place of the daily religious instruction these children would receive if they attended a Catholic day school. In such cases every attempt is made to organise the Sunday school as efficiently as possible, and to supplement its work by giving religious instruction on week-days when the scholars can be gathered together for this purpose. A Sunday school attached to an English Catholic church is usually held in the afternoon, presided over by one of the clergy assisted by volunteer teachers who as a rule are not the ordinary teachers of the day school. It has to be held in the afternoon because the children are bound by the law of the Church to hear Mass every Sunday, and as Masses are being celebrated at frequent intervals from early morning till about midday, particularly in the large churches, the clergy are fully occupied and the church building is in constant use by a succession of congregations. Generally each of the clergy celebrates more than one Mass, and in every church there is at least one sermon, and in many two or three, in the forenoon. The hour for the special Mass for the children where the greater part of the church is reserved for their use is generally not earlier than 9.30 or later than 10.30. Some have attempted to hold a Sunday school before Mass, but in very few places has this been successful, owing to the practical difficulties in its way. Where the children live at a considerable distance from the church such a plan would have great advantages as it would save them a second journey to church, but it has not been found possible as a rule to get the children sufficiently early for them to receive religious instruction before their Mass. . It should be remembered

that other religious bodies generally combine the children's Sunday service with the Sunday school instruction, with the result that the children have only to make one visit to church, but this is impossible for Catholics who have to satisfy a definite obligation of hearing Mass early in the day. Unfortunately Sunday schools, particularly in the large towns, are not very strong institutions. Earnest, careful parents see that their children attend and benefit by the simple familiar instruction which is usually given in the Sunday school, but the children of less careful parents either come very late or amuse themselves by going out in the streets and parks instead. In all fairness it should be stated that the work of religious instruction having been carried on so thoroughly in the Catholic day schools for so many years Catholics have not felt the same necessity for providing Sunday schools as other religious bodies. On the Continent and in the United States Sunday schools are a necessity, and in many cases are exceedingly well organised. In some of the large American towns directly the children's Mass is over a large band of teachers begin the work of teaching the catechism to the children in classes in the church building itself, such provision being absolutely necessary because the children receive no religious instruction in the day schools, but in England so far it has not come to that stage, and the Sunday school for the most part is used for imparting simple religious instruction rather of a devotional character than of the doctrinal character of the catechetical instruction given in the day school.

IV. SUNDAY SCHOOLS OF THE NONCONFORMIST CHURCHES (ENGLAND).

By the Rev. J. Estlin Carpenter, D.D.

The conditions under which Sunday school teaching are carried on vary widely according to local circumstances.

No external authority controls the buildings with fixed standards of accommodation, tests the fitness of teachers, prescribes the methods of teaching, or appraises the results. In country districts where the population is slowly diminishing small schools are maintained, often with heroic courage and devotion, on the scantiest resources. They must frequently be held in little chapels, without separate schoolrooms or vestries, sometimes even with no back-door. The wooden arrangement of the pews is unsuitable; the supply of books is meagre; tattered Bibles are not effective instruments of ethical training; libraries hardly exist; and the general equipment is lamentably inadequate. On the other hand, flourishing urban congregations, and the active and energetic churches of the great manufacturing villages of the north, take a just pride in the provision of well-planned buildings, with suitable halls and separate classrooms. In some cases artistic decorations, good photographs or engravings, and superior furniture, suggest the idea of a cultivated home, and contribute to moral refinement, to self-restraint, gentleness and courtesy.

The inquirer into the general significance of Sunday schools as instruments of moral training is met at the outset by the difficulty of separating their results from the corresponding educational influences of the day school. The elementary moral habits which the Sunday school helps to form—regular and punctual attendance, cleanliness, attention, obedience, truthfulness, sobriety, honesty, purity, and the like—cannot be discriminated from those inculcated on the week-day or nurtured in the well-ordered home. There may be no Sunday school morality which can be isolated as a separate product, but the wide difference of conditions and practice undoubtedly gives the Sunday school an important place as a special and supplemental agency. On the day set apart by the nation for leisure from industrial occupation it opens its doors, and

invites all who will to come in. It offers a particular kind of teaching designed for the guidance of young people to the Christian life. It provides an indescribable atmosphere of devotion, enthusiasm, reverence, affection, self-sacrifice, as the medium through which religious and moral impressions can be best conveyed. It thus appeals to the heart rather than to the head. Its teachers may, it is true, lack professional training; but many of them bring a wide knowledge or a varied experience of life to the service of growing minds and developing characters.[1] In small classes personal ties of friendship are formed which often possess life-long force. The continuance of membership in the school through adolescence into adult years—three generations of the same family may sometimes be found together—secures a continuity of influence which is of very high value. Various agencies for physical, intellectual, and social culture gather round the central aim, extend its scope and apply it to different departments of activity. A large and vigorous school which has contributed men of light and leading to the local community, acquires a tradition and repute, and generates a corporate spirit capable of sustaining younger scholars under sudden temptation. And in proportion as such a school is regarded as a young people's church, it is distinctly linked to the wider fellowship of Christian faith and effort.

The Sunday school is now, however, visibly entering on a new phase under the influence of the day school. During the last century, even for many years after Mr. Forster's Education Act had covered the country with board schools, the Sunday school was still largely occupied with the

[1] While some correspondents deplore the lack of teachers of superior education, one Cheshire pastor writes: "The best lessons given by our teachers are generally those drawn from their own daily experience. They will talk to the scholars of the evils of intemperance, gambling, and betting, and speak of the importance of being strictly straight." Most of the scholars go to business in the city, and this kind of teaching, from actual experience, is invaluable to them.

attempt to supply the deficiencies of popular ignorance. It is happily no longer necessary to spend precious time in such task-work, and the way is free for the concentration of energy on religious and moral teaching. But the immense improvements in educational method, the study of child-psychology, the formulation of definite principles of training, which are rendering the work of the elementary schools (from which Sunday scholars are almost wholly drawn) so much more efficient, have necessarily begun to affect the whole conception of Sunday school method.

The contrast between the aptitude of the professional and the muddling ways of the amateur can no longer be wholly covered by superior energies of personal devotion. Here, too, problems of organisation and class-methods must be bravely and thoughtfully met. "Instinctively the desire has arisen to be brought into line with the best things to which educational practice is slowly finding its way." The efforts which first expressed themselves in the production of comments and lesson-notes, have recently taken more definite shape. The Sunday School Union—the oldest Sunday school institute in Great Britain—has in the last few years organised courses of lectures to teachers on the methods of moral education and the art of teaching, which have drawn the attention of hundreds of workers in all parts of England. "The admirable lectures and demonstrations of Mr. G. Hamilton Archibald, Extension Lecturer of the London Sunday School Union, have brought new views of their work to tens of thousands of teachers of all denominations. The Universities have recently adjusted their Extension Lecture courses to this new demand; and the Extension Committees of the Universities of Manchester and Liverpool have adopted schemes which are proving in a marked degree useful and popular." The use of illustrative material in pictures and models, and the employment

of the blackboard, are more frequent; and there is a "freshening consciousness of the teacher's individual responsibility for his teaching". Special stress has been laid on the necessity for "grading," or the division of a school into departments according to the age and development of the scholars, primary, junior, intermediate, and senior, with sub-divisions if necessary. Each department must have a suitable equipment of rooms and materials, as well as appropriate lessons, well-prepared teachers, and properly adapted methods of teaching. The first portion of the school to feel the effect of this change is the so-called "primary". As the ethical significance for the youngest scholars is least distinctly isolated from the general work of the school, it is not necessary to dwell on the characteristics of this movement, or describe its machinery of sand-trays and drawing-boards. It is sufficient to point out its quickening effect on the higher branches, to which it will no doubt extend in due time.

Already, however, the biblical teaching, which is the chief occupation of the Sunday school, is being adapted (though not without difficulty and labour) to the widening knowledge and larger outlook of the time. No doubt among different denominations, and sometimes among different members of the same denomination, there are real differences of view which cannot be wholly embraced in the same formula. The moral process hidden under the phrase "bringing the young to Christ" may not be conceived in quite the same way as that which expresses itself in "strengthening a man's will to resist evil within and around him," [1] or the "building of character," [2] though the results will to a large extent run parallel, if they do not exactly coincide. There are divergences of theological

[1] *Bible Teaching by Modern Methods*, pp. xvi., 4.

[2] *Our Sunday Schools*, p. 136; cp. *Bible Teaching*, "Our work is to mould character rather than to impart knowledge" (p. 58).

conception which must still express themselves in separate forms of speech, the older still couched in the venerable idioms of the past, the younger founded on the psychological experience of the present. But even when it is "agreed that the emphasis must always be upon the religious aim, the educational element, however expanded, being always subordinate to the evangelical,"[1] it remains true that "the evangelical" will comprise within itself essential ethical objects such as are involved in the obligations and duties of Christian discipleship. For the teaching of religion, in this sense, however, the Bible is the necessary text-book. Christ and His religion must be supreme; personal "decision for Christ" is the object ever to be kept in sight.[2] The first requirement, from this point of view, is systematic biblical instruction: the scholar must realise the uniqueness and authority of the Testaments from which he is taught. In this case the grounds of moral demand are presented in the form of external revelation; the foundations of duty repose on the sublime declarations of the Divine Will in the past; and the moral life is realised through fellowship with the Person of the Heavenly Christ. The ethical element is made dependent on and subordinate to the religious.

In the schools taught chiefly by Unitarians this relation is practically reversed. With the disappearance of the traditional conception of biblical authority, the teacher is no longer practically confined within particular historic limits. He ranges freely through a wider field. He appeals to the continuous witness of the Spirit of God in reason and conscience; he endeavours to awake wonder and reverence in the presence of the marvels of the world; he points to the treasures of goodness in human lives of

[1] *Bible Teaching*, p. xvi.

[2] There are even special missions to children to promote it, and a separate group of books is devoted to it.

every age; he illustrates the great sayings of the Bible by the incidents of modern life, and seeks to bring the resources of the widest human experience to bear on the development of character, and the quickening of affection and endeavour. The foundations of morals are assumed to lie within the scholar's nature, put there by the Divine hand, instead of being imposed upon it from without. The process of moral training consequently consists in arousing the perceptions and invigorating the will by kindling sympathy with great ideals, enlarging the imagination, and expanding the mind. In this, of course, the teaching of Jesus takes the leading place. But biography, poetry, art, science, may all have their part in this process.[1] A teacher who would feel shy and awkward in the attempt to expound a passage of Scripture, or who is doubtful about its historic truth, may hold a class in breathless interest as he explains the skeleton of a small bird, unfolds a series of photographs of the phases of the moon, or rapidly illustrates on the blackboard the growth of a flower. "There are so many kinds of voices in the world, and no kind is without signification." This view is not, of course, peculiar to any denomination, and it is likely to become more or less general in all. But it leads to greater elasticity and freedom of method. It has already deeply influenced the practice of the Friends. It has obvious dangers which need to be vigilantly watched; but it rests upon the important truth that the scholar "is not alternately boy, schoolboy, and Sunday-school boy. His life is a unity, and so is the education process which ministers to his life. In whatever type of institution it is carried on, whether in Sunday school, day school, or in centres of higher education, the process has, broadly speaking, the same aim and meaning, *viz.*, the awakening of the mind

[1] See, for instance, *The Sunday School Code Book and Teachers' Manual*, issued by the Sunday School Association, Essex Hall, pp. 46-56.

to truth, of the heart to the admiration of what is worthy, and of the will to the pursuit of what is good."[1]

In the meantime the Bible is being studied afresh in the light of modern knowledge. The exercise of historical imagination needed for its adequate interpretation is often difficult, but all kinds of helps are now provided. International lessons have marked out yearly cycles of passages, and efforts have been generated to gather teachers into preparation classes, and test scholars by examinations. Criticism has not unnaturally followed some of these experiments;[2] and it is at present impossible to say precisely what form they will ultimately assume. The necessity for more effective training led to the opening of the Training Institute for Sunday School Workers at Selby Oak, near Birmingham, under the direction of Mr. Hamilton Archibald, where the Bible, Religious Pedagogy, and Child Psychology, are studied with special reference to practical work. Short "Summer Schools" for Sunday-school teachers have been held for some years past at Manchester College, Oxford. In these and kindred efforts the ethical aim acquires more and more prominence; and the historical study of the Bible necessarily involves increasing attention to the moral elements of Scripture, as implied in the conception of an enlarging revelation. To the "Guild Library" Prof. William L. Davidson (of Aberdeen) contributes a volume on *Christian Ethics*;[3] while in the *Sunday School Chronicle* for 1907 the Rev. A. F. Mitchell issued a series of lessons on the "Ethical Teaching of Jesus," followed during the present year by a weekly series on the "Ethical and Social Teaching of St. Paul". No one, indeed, can look through the columns of this journal without recognising gladly the increasing

[1] *The New Movement in Sunday School Work.*

[2] See in particular the plea for *Reform in Sunday School Teaching*, by the distinguished Primitive Methodist teacher, Prof. A. S. Peake, M.A.

[3] London, A. & C. Black, 3rd edition, 1907.

stress laid on the connection between morals and religion, and the earnest effort to make it effective for the strengthening of character and the conduct of life.

If these are the general aims of the Sunday school on the side of moral instruction, it remains to inquire how far they are realised. To such a question no precise answer can ever be given. The obvious inequalities in their condition have already been mentioned. Under the easy-going habits of modern times the teacher's opportunity has been grievously curtailed. The morning school, especially in great urban centres where the need of Sunday rest is urgent, tends to disappear, or to survive only in the form of short children's services. In the afternoon the period allotted for religious teaching is estimated by an experienced observer at only thirty to forty minutes for two-thirds of the scholars, and for the remainder at not more than a single hour.[1] Fluctuations of attendance, sometimes caused by petty quarrels, resentment at fancied slights or supposed injustice, soon reduce even these scanty opportunities; and irregularity is unhappily not confined to scholars. Teachers are not all equally devoted or equally punctual. Low standards sometimes creep into volunteer-service; and the disorganisation produced by careless absence or (alas) hardly less careless presence has called forth suggestions from many quarters for paid superintendents, or for some arrangement by which a junior pastor, after special training for the work, shall be placed at the head of the corps of teachers, and be the responsible director of their efforts. That the instruction even of well-meaning teachers is sometimes ineffective must be sorrowfully confessed. Ignorance, lack of adaptability, fitfulness of method, want of system and order, difficulty in working with others and taking a share in common plans, imperfect

[1] *Bible Teaching*, p. 109.

preparation, or none at all, these and a score of other defects can easily be discovered by those who look for them.[1] Most serious perhaps is the lack of knowledge of the scholars' homes, the inability to realise the conditions of their lives or the nature of their temptations, which prevent those who never see their scholars except at the Sunday class from equipping their lessons with vivid personal application. No co-operation is then possible between teacher and parent; the force of home influence is never definitely secured, or even invited, in support of the school.

On the other hand, by concentration exclusively on religious and moral ends—interpreted in the sense of broad human sympathies—the work of the Sunday school emphasises from the outset the seriousness of life. "A Christian has no duties," it has been said, "only privileges;" but privileges may take on the aspect of obligations; and those who remain to adult years in connection with their youthful religious home testify by their presence to the force with which the school has shaped their life.[2] Innumerable witnesses repeat that the best and most helpful influences they have ever known came through this channel. Thousands of ministers and superintendents could doubtless confirm the following experience of a minister in the Midlands: "Most of our scholars are of the poorer and 'slum' class. Those who remain some time under Sunday-school influence show marked improvement in personal habits and character. In a few cases the change for the better is almost incredible. I have known boys and girls of the very worst and all

[1] Some Unitarians note in their own schools, "Sociology much to the fore; Bible study is too much neglected".

[2] The Sunday School Union reports (in 1907) 411,260 seniors out of a total of 1,787,778. In the schools connected with the Sunday School Association 10,052 are reckoned out of 34,470. The difference in the customs of the South and the North of England must be borne in mind.

but criminal type come to us foul and obscene in habit and language, and in *one year* show extraordinary improvement, and in four or five become quite self-respecting and courteous and even 'refined' in tone, and this in spite of miserable home conditions. . . . The result is, I think, always to be attributed mainly to the personal influence of the teachers."[1]

This is, in truth, the secret of Sunday-school success. The young scholar is introduced into a society, often marked by a tone palpable if indescribable, such as he has never felt before. Where the teachers are some of them professionally trained, perhaps (in some rare instances) university lecturers, or heads of pupil-teacher centres, an example is at once set of first-rate efficiency. There are no Code formalities, no cramming and driving, no haste or pressure. The young life grows up under healthful influences. It is apparent (remarks a correspondent) in the early mixing of the sexes, where they learn to know one another with decorum, and to treat each other with respect. In the midst of reverence for elders, kindness to animals, honour for manhood and womanhood, a sense of responsibility for life is generated. Friendships are formed with teachers, and a bridge of goodwill is thrown over the gulf of estrangement between class and class. As the scholar responds to these influences, he advances to take his share in the work of the school, fills minor offices of helpfulness, and learns to give something as well as receive. In many of the larger schools boys' and girls' clubs, guilds of beneficent service, contributions to missions, to hospitals, to children's cots in nursing homes, and the like, promote a spirit of goodwill and call forth real sacrifices. All kinds of associated institutions await the energies of the boys and girls who pass into adolescence. Bands of

[1] Communicated by the Rev. J. M. Lloyd Thomas (Unitarian), Nottingham.

Hope and temperance societies seek to strengthen them against the temptations of alcohol; Christian Endeavour societies, friendly societies, cricket clubs, reading circles for the study of the best literature, debating clubs, and many other forms of common action unite in exerting directly or indirectly influences of an ethical kind in forming and maintaining right personal habits and high standards of life. Nor are wider civic and national duties forgotten. In adult gatherings on Sunday afternoons an effort is often made to bring religious and moral principles directly to bear on questions of social organisation and international relations. When the activities of the school are thus extended through the week, and its outlook is expanded over the wider fields of human affairs, the boys and girls learn that their daily welfare is matter of serious concern to their Sunday teacher; and the young men and women come to understand that the instruction which has instilled into them principles of personal conduct, and the training which has helped them to make these principles their constant guide, supply them with the means of hallowing the whole life *ad majorem gloriam Dei*.

[See the publications of the Sunday School Union (57 Ludgate Hill, London, E.C.), and the Sunday School Association (Essex Hall, Essex Street, Strand, London, W.C.), and the general literature of the various great denominations, especially *Our Sunday Schools*, published by the Congregational Union of England and Wales, Memorial Hall, Farringdon Street, E.C.]

V. THE ADULT SCHOOLS.

By Mr. Arnold Rowntree.

In any review of the institutions whose aim it is to build up character, to encourage the spirit of brotherhood and helpfulness, and to develop the sense of civic responsibility, the Adult School is worthy of a conspicuous place.

It may seem strange at first sight that this useful agency has attracted so little public notice, but it must be remembered that adult schools, until recent years, were almost

solely the concern of the Society of Friends, who have always been careful not to magnify their work. Adult schools actually originated in Nottingham as early as 1798, but the development of the movement began with the establishment of a school at Birmingham in 1845, followed in the next decade by the formation of other schools in Yorkshire and elsewhere. The commencement was humble enough, and sprang from the great desire of one or two earnest men to do something to secure a wider fellowship between all classes, and to bring a personal knowledge of the meaning of the life of Jesus Christ into the lives of those who had not the advantage of education and instruction in their homes.[1]

From the first, the movement aimed at being educational, and starting as it did with many men who had never learned to read and write in their boyhood, there was great scope for the teaching of even the elements of education. It was not until the late seventies that the movement became known outside the religious body in which it originated, and the thirty years' solid foundation thus laid by Friends has proved of value in keeping the schools free from sectarian or party bias.

In April, 1907, the schools in Great Britain numbered 1,378, as follows: men, 936; women, 402; mixed, 32; juniors, 8; the total membership being 97,735, of which 67,547 were men, 26,758 women, and 3,430 juniors. These figures are almost double those of seven years ago.

The schools (which meet usually at an early hour on Sunday for men, and on Sunday afternoon for women) are primarily of a religious character, and the Bible lesson is made the central point of interest. They aim at being free from any sectarian domination, and men and women

[1] For a short history of Adult Schools see *A History of the Adult School Movement*, by J. W. Rowntree and H. B. Binns (London, Headley Brothers, 1903), and *Continuation Schools in England and Elsewhere* (Manchester University Press, 1907), pp. 17-21.

of all beliefs are working together in them, without difficulty or friction. They are entirely democratic, each separate school governing itself by a popularly elected committee, or by a monthly meeting of all the members. The country is mapped out into county or district unions, and all the schools are federated accordingly. These unions appoint representatives to a national council, which is a central advisory body, binding the whole movement together.

In the more definitely "religious" work of the schools the ethical side of Christianity is strongly emphasised, and the Bible is studied with a view to discovering how its teaching can be translated into action here and now. Under the leadership of the president of the class, free discussion is encouraged, and this interchange of thought helps to break down barriers and establish fellowship.

Frequently some member of the class other than the president takes his turn at introducing the lesson.

In addition to this, much useful practical work is done. Nowadays there is not the same need for classes in reading and writing, but the educational work is none the less emphasised. Many schools devote the first part of their Sunday meeting to study of this kind. "Lecturettes" or continuous teaching by competent persons, on literary, historical or scientific subjects, engage attention, and the scholars are encouraged to pursue these studies privately at home, or jointly at week-night classes.

Thus, natural history talks are frequently followed by Saturday afternoon rambles, where, in an unconventional way, the lessons of nature may be learned and good fellowship fostered. Sometimes a continuous study of some social question is taken up, and this has led, in a number of cases, to the formation of social service circles for more detailed study, and for the practical application of the lessons learnt.

To aid this side of the work, a series of shilling hand-

books is being published by the Friends' Social Union, dealing with unemployment, housing, sweating, the health of the State, etc. In one of the women's schools in York nearly forty working women have undertaken the study of a book on *The Making of the Home*, each purchasing a copy by weekly payments, and each in turn opening the discussion on the chapter for the week. This is to be followed by a study of a standard book on the mental culture of children, conducted in the same free conversational style.

Great encouragement is given to agencies which inculcate thrift. In most schools will be found such institutions as savings funds, sick clubs, coal, clothing and book funds, benevolent funds, and many thousands of pounds are saved every year by means of such agencies. Many men through such personal and brotherly solicitude are induced to become thrifty, quite a large amount being taken in pence and halfpence.

Music is another elevating influence which is being cultivated in a great degree at the present time. In many schools enthusiastic musicians have induced the members to form male voice choirs, which practise glee singing, and sometimes hold annual contests. Occasionally in schools where the existence of musical talent was hardly suspected it has been found to a marked degree, and in many of the industrial villages of Leicestershire and Northamptonshire capable choirs composed of men who, until they came into the school, had no idea that they possessed any such skill, are exerting considerable influence; whilst the weekly practices, the frequent intervisitation of neighbouring schools, and the county competitions all contribute to the promotion of good fellowship.

A marked feature of the work in recent years has been the establishment of institutes or clubs where the members can meet in social intercourse during the week.

They are frequently started on unconventional lines and in a very humble way, and it has been found that better work is often done by these means than on more ambitious lines. Sometimes a dilapidated building is taken and put into repair by the personal work of the men, who gladly give up their spare time for such an object. Or an old public-house, which has lost its licence, is taken, and under the old name continues to attract the men who used it under the old régime. Quite a number of such converted public-houses are to be found in Birmingham, and they also exist in Sheffield, Leeds, Banbury, Kidderminster and other towns. All that was innocent in the amusements and social life of the public-house continues under the new conditions, and it is found that great success follows this very interesting effort. These clubs are usually self-supporting, the 1d. per week members' fee being supplemented by the receipts from billiard tables and other games. The object of the clubs is to induce men who have sunk very low in the moral scale to make another attempt to live a better life, and hundreds of cases could be given where those who would be untouched by a temperance or religious address have been unable to resist the good comradeship of their fellows which such clubs make possible, and have been carefully and tactfully guided into better ways.

Other adult school agencies which may be mentioned are debating societies, allotment gardens and outdoor sports of all kinds. Co-operative holidays, week-end lecture schools and similar institutions are organised, and the very best of fellowship is fostered in such ways. The "Co-ops" are held at Whitsuntide and August Bank Holiday, where parties usually numbering about two hundred (both men and women) spend some days together among the hills or by the sea.

Five County Unions promoted such holidays during the 1907 Whitsuntide holidays, and several others followed in August.

The Adult School Week-end Lecture School is of recent date, but bids fair to develop into a most useful institution. One of the most interesting yet held took place at the Adult School Guest House (a delightful holiday home for adult scholars at Scalby, near Scarborough). The party consisted of between thirty and forty West Riding working men, who arrived on Thursday evening, and remained until Tuesday. They lived together, and joined daily in moorland walks, while each morning and evening lectures were given on such subjects as natural history, biography and the art of teaching. Several university men met with them, joined in the walks and supplemented the lectures by personal conversation and friendship.

Somewhat similar gatherings have been held at York, Sheffield, Leeds, Birmingham and other places.

Too much stress cannot be laid on the way in which this many-sided movement breaks down the barriers of party, creed or class.

In many villages the social life of the place has been revolutionised by the influence of the adult school, in which men of every class and creed have found it possible not only to work with each other, but to learn mutual respect and esteem; whilst in our crowded towns thousands of men and women, who in many cases have been untouched by any other agency, have found through the adult school a helpful friendship and a re-awakened interest in life.

VI. THE SUNDAY SCHOOL IN WALES.

Condensed from a communication by Mr. J. Morgan Jones, Aberdare.

In 1905 there were at least 750,000 names on the registers of the Welsh Sunday schools—at least one out

of every three of the population. Of these about 160,000 were in schools carried on entirely in English; and about 590,000 belonged to the schools taught in Welsh. All the schools contain a very large proportion of adolescents and adults, and the average attendance is probably higher than in the schools of England, which the English schools in Wales otherwise resemble. The present survey can therefore pass these by.

The Sunday schools in the Welsh districts are now, as they have been for a century, the most effective moral educational force in Wales. The main reason for this, apart from the inclusion of persons of all ages, is that they have been always identified with Welsh patriotic sentiment, and have made a point of teaching the native language. In contrast with the public elementary school, which has been essentially English in speech and method, the Sunday school rests on the national and historical presuppositions of the child. Its buildings may be defective; its apparatus inadequate; its provision for the training of teachers may be fitful; the organisation of week-day teaching to bridge the gulf between the ordinary educational agencies and the work of the Sunday school may be almost wholly wanting; but the attention given to the Welsh language secures it a powerful hold on the life of the people.

It is not so long since the use of a Welsh word by a pupil in a public elementary school was severely punished. The result has been that the time of the junior classes in Welsh Sunday schools has been largely occupied with the teaching of language and reading. This is done by a series of books the matter of which is taken from the Bible. Of course this involves the expenditure of valuable time, but it has established an indissoluble connection between religion and the Bible on the one hand, and the national life and sentiment on the other. Moreover, it has prepared the way for freer, less traditional and more educational

methods of giving religious instruction to the children when the schools are released from the obligation of teaching the elements of the native tongue. They will not be tied to the exact form and language of the biblical narratives. But where, as in Glamorgan, the transition from Welsh to English is going on rapidly, and the younger generation is becoming monoglot English, the young people tend to lose touch with the Sunday school. The boys and girls lose their contact with Welsh life and literature without compensating gain from contact with anything of value in English life and books. They fall into the hands of degenerate sport and unhealthy sentimental English papers of the poorer kind. Continuation schools are a chaos when they are not a farce. It is a very interesting but a very serious moral situation.

A great majority of the 750,000 scholars are over fifteen years of age, and the majority probably over eighteen. The adult classes are all small in number (six, seven or eight at the most), and the teaching takes the form of free and open discussion, starting from some verse in the biblical passage which forms the lesson. Under wise leadership this may become a force of tremendous moral and intellectual influence. But as in the case of the questioning of one or more schools by a special minister invited for the purpose, such debates are in danger of developing into a battle of the wits. The whole atmosphere seems at present too exclusively intellectual. It is at the other extreme from the crude and sentimental moralising so often associated with Sunday schools. It sees the end too exclusively in giving and getting information. It does not encourage persistence of will as it does alertness of mind.

All the religious bodies in Wales are now paying a great deal of attention to schemes of instruction. Their courses of lessons are not identical, but the main ideas

are the same. Scholars are divided into four groups: (1) Children under thirteen; (2) boys and girls between thirteen and sixteen; (3) young people between sixteen and twenty-one; (4) those over twenty-one years of age. The lessons are founded entirely on the Bible, though in some cases catechisms are also used, and annual examinations form an important part of the work. But so far the Welsh Sunday school has taken a somewhat narrow view of biblical study, and is not yet conscious of its broadly educational mission and its place in the development of character. It sees the end too exclusively in giving formal biblical instruction. The general basis of scheme is as follows: (1) Stories and life narratives of heroes for the children; (2) biography and history for early adolescence; (3) thought-material for late adolescence and adults. But the idea is not worked out systematically; the choice is too limited, and the outlook too narrow. The lessons are chosen only from year to year; and no definite plan is worked out for the progressive education of the child and adolescent throughout his career.

The Welsh Sunday school has many strong and promising features. It has still a very firm grip on the adolescents and adults. The adult classes contain only a small number of persons, and the work is carried on by free and open discussion. A large amount of voluntary help is at the disposal of the schools for teaching. There is a very clear consciousness that grading is necessary not only in the method of dealing with the lesson, but in the material of the lesson itself. There is no craving for uniformity, and the committees which draw up the schemes have a free hand, and are not bound by tradition. The methods of teaching are simple and direct, in welcome contrast to the dependence on extraneous aid and elaborate apparatus which is becoming a temptation for many Sunday schools.

Changes in aim and method are however urgently needed. Not only must more suitable buildings be provided, but the Sunday school must be more deliberately used as an educational instrument for the development of Christian character. The general interests of morality and religion demand that it should not continue to be exclusively a Bible school, though the Bible will remain the chief source of its teaching. This will involve a closer co-ordination of its work and methods with those of modern education in general. The schemes of instruction need to be more systematically graded, and filled with a more directly ethical purpose. Much more attention must be given to the training of teachers; and expert guidance must be provided for the free discussions of the adult classes to prevent them from degenerating into arid controversy.

VII. ETHICAL SUNDAY SCHOOLS.

Communicated by Mr. Charles F. Coope (condensed).

The ethical movement stands for man's moral autonomy and interdependence. Hence the teaching in ethical Sunday schools is based on the principle that human love and righteousness are the very life and texture of morality. Love of goodness and the love of one's fellows are the true motives for right conduct; and self-reliance and co-operation are the true sources of help. The teachers therefore present in concrete form, suitable to the developing moral consciousness of the children, the facts and truths of the moral life, and seek in all the activities of the schools to cultivate the corporate spirit.

Ethical Sunday schools work more or less consciously to produce a specific type of character, which, while undertaking a rigorous self-culture of its moral nature, will find its good in reacting beneficently through personal, civic and political action upon other personalities

and the social environment, so as to elicit and develop their possibilities for good.

In this way the pupil is led to regard the duties of the family, of the vocations, the duties of the citizen to the State, the duties of nation to nation, as so many means and opportunities of eliciting the hidden possibilities of the larger spiritual life, and of growing as an individual more and more into the stature of the spiritual whole of which he is a member. The last outlook that is opened is upon a perfect society, an ideal community of spiritual beings, a Kingdom of Heaven, a City of the Light.

Towards producing such a type of social and personal perfection the training and incidental moral teaching given in the day schools are totally inadequate. Characters are thus produced which adapt themselves to, rather than react beneficially upon, the faulty environment. This was only to be expected from an education which has been content with the delusion that moral character and enlightenment are by-products of training and instruction in every other subject, and themselves need no specific guidance and instruction. "Incidental teaching," as the founder of the organised ethical movement well says, "cannot cover the ground. . . . The moral truths which are delivered by the incidental method are fragments which the pupil does not know how to piece together. By this method he is moralised in spots."

The Sunday schools of the Ethical Societies are organised to co-operate with the home, the day school and the social conscience by giving moral insight and direction to enable the children better to interpret the meanings of the duties and privileges that arise in the relations of life. The discussion and consideration of matters of conduct by an assembly of children give them their first ideas of the meaning of public opinion and bring its influence to bear

on them. Even home and home duties gain in importance and receive a more reverent and respectful consideration through intelligent and sympathetic outside discussion of them. Another important advantage is the feeling of association with others in a good cause.

The teaching in the ethical Sunday schools strives to be pre-eminently true to the great truths of pedagogy, such as concrete before abstract, from the simple to the complex, the doctrine of interest and encouragement of self-activity, the enlargement and enriching of the "circle of thought". Accordingly the facts of the moral life are conveyed by stories, fairy tales, fables, sagas, legends, mythology, Bible and history stories and biographies, according to the ages of the children. They must be dramatically told, with due detail of scene, so as to let the children feel that morality lives and moves in the concrete world. Other methods are freely open, such as liberal questioning, and the use of nature study or science for symbol and illustration.

Thus are supplied the presentations which go to build up the child's moral ideas and determine his will, and add their forces to the living example of good parents and teachers. The value of these ideal characters and situations lies, as Lange showed, in generating pure moral thinking. "So long as the child exercises his moral judgment upon himself and his surroundings, the decision is seldom free from selfish interest. Very different is it when, in fancied intercourse with ideal persons of antiquity, the child is impelled to ethical perception and judgment." The instincts of hero-worship and imitation give a moral direction to his will, and he feels his oneness with the moral order of the universe.

From thirteen years' experience the writer can say with confidence that the fear of priggishness being developed under this instruction is entirely unfounded. A more

frank, social, independent, healthy-minded set of young people it has never been his privilege to meet.

Closeness to the child's nature and actual experiences must be always maintained. The moral knowledge that the child already has must be classified and organised. In some schools the children are allowed, before the actual lesson, to relate what has specially interested them in the week. The teacher is thus in a position to know the children's interests and surroundings, and the dangers and influences to which they are individually submitted. This gives him a firm basis from which to counteract, control or encourage tendencies he observes in them.

Some schools keep a book of cuttings contributed by the children, consisting of accounts of heroic actions, discoveries by men of science, biographical notices, anything which shows the work and love of man for man, or the obligations and purposes of life.

On the assembling of the school a little service is held, consisting of ethical hymns, concerted songs, recitations, and occasionally a short paper on (say) heroism, comradeship and the like, by one of the older children. By the music, the poetry, the simple ceremonies and responses, it is sought to make the children feel as well as know that the good in life is the transcendently important thing.

Christmas or New Year, spring and autumn festivals, are held by the combined schools. The corporate spirit is fostered as much as possible in every way, and is especially directed to some good end, such as the alleviation of some distress or suffering. All activities, libraries, clubs, etc., are as far as possible self-governing, and carried on by the children themselves on democratic principles.

These activities are utilised also as factors in the formation of ideals of civic and national duties. It should be noted that many of the lessons to the elder children aim at fostering a patriotic spirit directed towards an en-

lightened national ideal, and ultimately towards an ideal of universal peace and brotherhood.

VIII. SOCIALIST SUNDAY SCHOOLS.

Communicated by Mr. John W. Hirst, Hon. Sec. of the Yorkshire Socialist Sunday School Union (condensed).

In view of the numbers of Sunday schools already existing it may be asked why Socialists should require schools of their own. The answer lies in the principles of Socialism. Its basis is the service of each individual to every other individual; and the Socialist pledges himself to bring whatever religious belief he may hold out of the sphere of church or chapel and materialise it here and now in actual deeds of justice and love. The Socialist believes that here within each one of us, potentially, dwells the kingdom of heaven and the kingdom of hell. He wants to see the kingdom of love and happiness established here and now. He believes (1) that morality is the fulfilment of our duty to our neighbours; (2) that the present social system is immoral because it ignores the claims of the weak and distressed; (3) that society can be reorganised on a basis of love and justice, and that it is every man's duty to use all available social forces in bringing about that reorganisation; (4) that selfishness is due to narrow-mindedness and lack of the ability to put oneself in the place of others; (5) that by developing the imagination by means of literature, music and pictures, and leading into reasonable (and not merely sentimental) sympathy with all that is heroic and noble, the balance needful to truly moral action may be secured.

As no schools existed in which all these principles were taught, Socialists were forced to organise their own. After much thought and discussion the following generalisations were accepted as a basis:—

A child is a gradually developing organism, with his own peculiarities and limitations. His interests are solely personal, social and concrete. He lives up to the ethical standard of those around him, and has no other means of forming a standard of conduct. He judges acts to be good or evil according as their results are pleasurable or otherwise. The power of abstraction comes slowly and late in his development; but as he grows his point of view changes continually; and finally the process of the moral idea is from Egoism to Altruism.

In accordance with these principles the end before us involves the training of individuals whose outlook on life should include all men of all times and nationalities; who should see in society an organisation for the purpose of mutual service; and who should recognise the moral beauty of sacrificing purely personal benefit for the good of the whole. This is but the practical working out of the fundamental precept of Christianity, "Thou shalt love thy neighbour as thyself," with this difference only, that we conceive of love as bearing justice in her arms. We do not, however, attempt to thrust upon children what, to them, would be mere catchwords of Socialism. We are content if they become accustomed to the forms of our society, if they acquire the habit of meeting together in gentleness and sociability, and taking their part in social intercourse. As they grow from childhood to youth and early manhood and womanhood, we can then present the case for our creed of love and justice, put them in possession of facts relating to both sides of the case, and give them entire freedom of debate.

The children are classified broadly on a basis of age. From seven to about eight and a half we use the homely fairy and folk story, always dealing with personalities, always indicating broadly the beauty of unselfishness, and leaving the moral to soak in as it may. Then come the

stories of the heroic types, Celt, Greek, Teuton, advancing to the grand old Romans with their lesson of patriotism. After this we introduce literature dealing with the heroes who opened up communication between peoples, from Nearchus and Hanno to Columbus, and on again to the heroic discoverers of our own time, thus revealing to the children when they are beginning to ask the extent of the earth, who are their brothers in the great family of man. Then follow stories dealing with the essential facts underlying society, *viz.*, the production of food, clothes, and shelter. Next we deal specifically with our own England, and the great social movement of the past: and the same test is always applied, did this man or this movement aim at the good of the whole?

At fifteen or thereabout when boys and girls begin to know what the struggle for a livelihood means, some attempt is made by a course of reading of Dickens to gather together their ideas as to the causes underlying the poverty, ignorance, and misery which he so vividly depicts. At sixteen or seventeen they pass to books dealing more plainly with problems of working-class life, and study the thoughts and works of social reformers, Robert Owen, Charles Kingsley, Carlyle, Ruskin, Morris. Now comes the time for inquiry whether this commercial individualist system fulfils the function of society by giving a man the right to labour, and the right to live and develop himself to the fullest; what ideal governs society now? Is that ideal a great or a right one?

The courses planned for the adult classes cover a wide field. One studies the great religions, an attempt being made to analyse the message of each. Christ's commandment "that ye love one another" is the very heart of our own teaching; but we cannot be content with merely thinking, we must *do*. Other courses deal with child-nature, for our teachers, fathers and mothers; evolution in

its relation to human life; or the scientific, philosophic and political aspects of Socialism.

These schools are for our own children as far as possible. We admit no child without the parent's consent. We realise that our greatest efforts are inadequate, but the schools are necessitated by the failure of society to provide us with similar education elsewhere. The schools in Glasgow, London, Lancashire and Cheshire, and Yorkshire, are organised into unions, to secure unity in method of teaching in their respective areas. The scheme of teaching above described has not yet been universally adopted, but there is every probability that with some slight modifications it will be accepted by the whole National Movement.[1] Lastly, considerable attention is being paid to recreation on week-evenings. An interesting development of this work in the London schools and in those of Lancashire and Cheshire, is the revival of the English Morris-Dance and Folk Song. In many schools classes for teaching Morris-Dancing, and for the singing of traditional English songs, have been established, and the movement is spreading rapidly.

[1] See the "Course of Literature arranged forSocialist Sunday Schools" (price one penny), published by the Yorkshire and the Lancashire and Cheshire Socialist Sunday School Unions.

CHAPTER XXXI.

AN INQUIRY INTO MORAL EDUCATION IN WALES.

By Miss E. P. Hughes,
Member of the Glamorgan Education Committee.

1. *Differentiation in Wales.*—There are geographical, racial and historical causes which have tended to differentiate Wales from the rest of the British Isles. Her high mountains and many valleys, her ancient races and language, and her historic sentiments have not only separated her to a considerable extent from the life of England, but have also divided and subdivided the Principality into districts which still differ strikingly from one another. It became necessary, therefore, in conducting this investigation not only to take into consideration the past history of Wales, but also to visit many parts of the country, and as far as possible to get into touch with teachers and administrators of education in every district.

2. *Welsh Educational History.*—Education in Wales has had a history of its own. Old customs, traditions, sayings and institutions carefully preserve memories of an ancient civilisation which still has an appreciable effect on the lives and feelings of the people, *e.g.*, no investigation of Welsh education can ignore the Eisteddfods. The great religious revival in Wales during the eighteenth century profoundly affected her intellectual and her moral education. The extraordinary educational revival during the last half-century gave her an organised system of secondary educa-

tion before England, and has brought higher education within the reach not only of every clever boy and girl in the Principality, but also of a considerable number of those of average ability.

3. *Method of Investigation.*—The method of my investigation has been as follows: With the help of several men and women connected with Welsh education, I drew up a large number of detailed questions on moral education. Nearly all the large local authorities, and many of the smaller, distributed these at their own cost to all the schools in their areas; thus, with the further help of a few friends, I have been enabled to reach with rare exceptions every school in Wales. I received in return nearly 500 documents and many letters from every county and almost from every district. This shows how widespread is the interest in the subject. I have supplemented the information thus received by interviewing a considerable number of representative persons, by visiting a number of representative schools, and by a considerable correspondence.

4. *The Share of the Churches in Moral Education.*—The definite religious and moral education of adults and children has been carried on by the Christian Churches to a greater extent in Wales than in England. In the words of a representative Welshman very much in touch with the educational and religious life in Wales: "For the Welsh there can be no ethics apart from religion. All their past morality has come through religion." This view has been stated by many Welsh teachers. The organisation of religious education by the churches is on an elaborate scale. The attendance of children at Sunday schools is very large, and the work carried on there is becoming increasingly more organised by syllabus, text-books, examinations, etc. This is supplemented by a very widely spread system of weekly Bible classes. Adult Sunday schools, still well attended in the more thoroughly Welsh

districts, are a striking feature of the country. The numerous, lengthy and eloquent sermons, characteristic of Welsh services, have also had no inconsiderable share in the intellectual and moral education of the people. Several teachers considered that most Welsh children receive so much religious instruction in connection with their respective churches that it is not necessary to include it in primary and secondary schools. But a large majority of the teachers apparently were of the opinion that no satisfactory education could be given which did not include moral education, and that this must be based on religion.

5. *A Difference of Emphasis on Virtues.*—The emphasis laid on certain virtues in Wales is characteristic of the nation. It seems clear that Wales has valuable moral assets to be carefully utilised for the benefit of individuals and of the country, and that there are certain salient national moral defects which should be considered in any careful scheme of moral education in Wales.

To illustrate this difference of emphasis I will take the two virtues of kindliness and truth. It has been very widely stated that Welsh children are apt to fail in accuracy and truthfulness. A careful investigation has divulged the following facts: "It is very much more common in Wales to withhold truth than to state a falsehood". "In a great moral crisis the amount of truth reasonably to be expected is about the same in Wales as elsewhere." "It is in the small affairs of life where most untruth is to be found in Wales;" and "in a very large number of cases it is caused by a conflict between truth and kindliness, in which kindliness wins". "The Welsh child is very sensitive to his human environment;" "is very sociable;" "cares very much for the opinion of his fellows;" "has much personal loyalty for his friends, and values very highly the virtue of kindliness". These qualities increase his charm; aided by his vivid imagina-

tion, make him very tactful and polite, and help him quickly to adjust himself to foreigners. On the other hand, because of these qualities, it costs him a great deal to go against public opinion; and he often declines, even to the extent of sacrificing truth, to give information which may hurt a friend.

This difference of emphasis is also brought out vividly in connection with school discipline. It must be remembered that nine out of every ten of our secondary schools are new, and have few traditions except the national tradition that learning is of considerable value and worth much sacrifice. One-tenth of the pupils in our secondary schools are forced, through geographical conditions, to live away from home. They reside chiefly in lodgings, because the poverty of the country makes hostels in many places an impossibility. Consequently very few Welsh schools have a nucleus of boarders. Several teachers considered that a nucleus of boarders increases the influence of the staff, and makes possible a more rapid alteration of tone and moral atmosphere. A large number of pupils have to go through the demoralising process of travelling by train every day. The short time spent in our secondary schools by the majority of the pupils is a distinct drawback in school government. A large part of the population of Wales has lately gone through very rapid economic changes which usually tend to increase the difficulties of discipline. But, in spite of all these facts, it has been stated by a very large proportion of the teachers with whom I have come in contact, that school discipline is much easier in Wales than in England, both in primary and secondary schools. The most satisfactory explanation of this state of affairs has been the difference of emphasis on certain virtues in England and in Wales. The following quotations will illustrate this: "To the Welsh child politeness is a very important virtue, and this makes discipline easy".

"Rebellion in small matters towards a rightly constituted authority has no attraction for a Welsh child." "Welsh children set a great value on kindliness, and do not like to trouble their teachers." "The happiness of a Welsh child depends very much on being in harmony with those in charge of him. Conflict is disagreeable to him." "The Welsh are more tractable because more anxious to please." "Discipline is easy because the Welsh people love learning, and the children have come to school to learn. It would be defeating their object in coming if they made learning difficult."

6. *Moral Instruction in Schools.*—A careful investigation of a considerable number of typical schools showed that moral instruction as a separate subject is at present given in very few schools, though the number is slowly increasing. The usual arrangement is that one lesson a week is taken from the daily Scripture lesson and devoted to a moral subject, usually based on a portion of the Bible, or illustrated by a Bible story. "It is difficult for a Welshman to conceive of ethics apart from religion." In a few schools the head gives these moral lessons in turn to each class, but they are usually given by the class teacher.

The following quotations will illustrate the different points of view of various teachers:—

> The head should have a scheme of moral topics, not for the children, but for the teachers, and the scheme should be systematically gone through.
>
> The inclusion of definite moral instruction should be made compulsory in each school.
>
> Systematic and direct moral instruction should be given as part of the religious teaching of the school.
>
> I have a rooted conviction that moral instruction apart from religious teaching is an edifice without a foundation.
>
> I believe in a steady, slow cumulation of small moral impressions in all the minute details of work, rather than in systematic teaching of morals.

Moral instruction is a diet and not doses.

I do *not* believe in *set* lessons in morals. Children are already quite enough preached to in Wales.

The loss involved in the absence of systematic moral instruction in schools:—

(*a*) The result is a divorce between two aspects of the child's growth, his intellect and his character. The giving of definite moral teaching by his everyday teacher will tend to unify the intellectual and religious sides of him.

(*b*) Moral instruction given by the everyday teacher will have greater weight and force than when given by a minister, or even by a parent.

(*c*) The reflex upon the teacher in the direction of a more consistent self-control and a deeper realisation of his or her responsibility.

I think the basis of the highest ethics is the Sermon on the Mount, and this should be given in every form once a year. The head teaches the New Testament in every form.

I do not believe in religious instruction in day schools. It is the work of the clergy and the parents. In my long experience (twenty-five years) I find that the more the teacher confines himself to moral instruction only the better it is, and the greater the influence it has on the children.

I take Scripture every day, largely ethical and religious. The children of Roman Catholics and Agnostics never come to Scripture, but all unite on Friday morning for moral instruction. I think this is a very valuable link.

The head has conversation lessons with each class in the school in turn, and moral points are frequently the subject of these talks.

I believe that the more unconsciously girls absorb moral instruction the more effective the result will be.

Three teachers suggested that the various churches should give a certain number of special sermons for young people.

A very interesting experiment is being tried in one school. On the first school day of the month the whole of the time is devoted to three subjects—(1) moral instruction, (2) current events, and (3) practical questions such as how to use Bradshaw, the ordinary conventional usages of society, etc.

Several teachers suggested a different treatment in moral instruction in different stages of development. For example:—

In the lowest form I should give moral instruction by stories specially chosen, in the highest form by a course of ethics, and to all the intermediate forms I should give only indirect moral instruction. I recognise the danger of incompleteness in the moral training when indirect methods are relied upon, and for this reason I greatly value such a syllabus as that of the Moral Instruction League. Teachers can systematise their work by its means, and give a direct lesson occasionally on some moral subject which has been neglected. I have done this in the form of a composition lesson.

In those schools where moral instruction is not given definitely as a separate subject at a given time, it is exceedingly common for a good deal of instruction to be given incidentally. Many teachers felt that incidents in the school life were the most natural occasions for direct moral instruction. Several teachers expressed a view that if they had to speak to the school on moral questions, they preferred doing so immediately after prayers. "It seemed the right atmosphere of seriousness and earnestness." Incidents in national and local life were also used for the purposes of moral instruction. Several teachers stated that they could not give moral instruction satisfactorily unless they "were in the mood".

7. *Scripture Teaching.*—It is very difficult to estimate the moral value of the Scripture teaching in schools. Some of the secondary schools send in their pupils for an examination in Scripture, others do not. It was the definite opinion of several teachers that the nature of the subject renders it undesirable to take it in a public examination. "To hold examinations in religious subjects is to my mind wicked and deplorable." "Scripture for examination purposes is largely useless for moral instruction."

Many teachers emphasise the special importance of the personality of the teacher in the teaching of Scripture. In many cases the Scripture is taken entirely or chiefly by the head. In one secondary school the head teaches it "unless members of the staff express a wish to do so". "The personality of the teacher and his influence are all-important."

Some teachers suggest a certain difference of treatment in the teaching of Scripture to pupils of different ages:—

From four to seven years of age the *religious* element in Scripture to be emphasised.
From seven to twelve years of age the *historical* element.
From twelve to seventeen years of age the *ethical* element.

Two accusations were brought against Scripture teaching in schools: first, that it was chiefly historical and not moral; secondly, that it was not very practical. But an effort is being made to improve matters. "The assistants have special instructions to use the facts of Bible history for the illustration of moral truths." "The religious syllabus should mostly aim at teaching the connection between the Bible and our practical life."

It seemed a very general opinion that in whatever form moral instruction is given, moral training is produced not only by moral instruction, but largely by the personalities and character of the staff, and by the tone, corporate life and government of the school.

I chiefly rely on the general tone of the school. The tone of the staff and the organisation of the school are very important. A teacher of the right sort can always make his subject a lever for the uplifting of moral habits. The man or the woman who teaches is infinitely more important than the subject taught.

8. *Ethical Value of different School Subjects.*—A considerable number of teachers thought Scripture was the best subject for teaching ethics. Next in moral value

came literature and history, literature on the whole being the more popular. Next perhaps came nature study.

9. *The Teaching of Literature.*—The special value of literature was emphasised:—

> To teach literature in Wales is something quite different from teaching it in England. The children are wonderfully responsive to literature. I am frequently surprised at the real literary taste of some of the children. Literature appeals far more than history to these Welsh girls, and we give much moral training in connection with literature. Next to Scripture I find that good poetry is of the greatest ethical value to Welsh pupils.

It seems obvious that literature in Welsh schools offers a peculiarly effective subject for moral training, still many teachers urged that it was not sufficiently utilised.

> So many primary teachers learn science rather than literature. Sufficient store is not set by history and literature. They are generally crowded out of the curriculum by subjects which have not half their real educational value. Literature is not sufficiently taught in primary schools, because it is not sufficiently emphasised in the training of pupil teachers. The pressure of examinations prevents the due study of literature in many of our secondary schools. Something might be done in literature by a selection of authors of greater moral value. The tendency has been to select "set books" merely from the point of view of their literary value.

Meanwhile a study of literature is being encouraged by school literary societies, by competitions in Eisteddfods, and by the many literary societies which exist in winter months in connection with various churches. A small amount of Welsh literature has been introduced into some schools with good effect, but it is a little surprising that the stories from the *Mabinogion* are not part of the literary possessions of every pupil who leaves a Welsh school. "To study literature it is necessary to have books, and it is difficult to get the necessary books." In these days of excellent cheap literature this difficulty ought not to exist.

It is obvious that a list of suitable cheap books for children would be of great use in many Welsh primary schools. In two primary schools the children of the top classes are each giving a halfpenny a week for thirty-six weeks. Meanwhile the teacher buys suitable books at 1s. 6d. each, which are distributed among the children to read, and finally each child obtains a book for herself. Thus for 1s. 6d. each pupil gets a book of that value, and also the opportunity of reading the books of the other children. One teacher suggests "small travelling libraries of books, suitable for children, and of educational books for teachers would be a great boon in many rural villages. We have time to read, but few books."

Many teachers thought that reading should be especially encouraged in Welsh schools for several reasons. "It widens the horizon, and this is specially important in a small country which has been unfortunately somewhat isolated." "When children are Welsh-speaking at home, reading English books improves their English."

It was generally held that reading, *if rightly directed*, was a great means of moral education. "The chance of getting books through free libraries, etc., has been greatly increased of late years." "In secondary schools the examination rush appears to militate against much reading." Several suggestions were made by which reading could be wisely directed. In one school "there is a reading club for pupils, and each member keeps a record of the books he reads, and makes a written comment on them". Many teachers thought it was undesirable to give school children the run of a public library, and even if there was a special part of the library for them many considered that desultory reading produced little good. One teacher urged that the reading of short stories was most demoralising intellectually. In two schools I found the National Home-Reading Union was being wisely utilised. In one

place every child who had a good school record had a book presented to her on leaving. Several considered it most important to encourage children to buy books for themselves. "A few good books really digested is far better than rushing through a large number of even good books."

10. *Manual Work* is being increasingly taught, and frequently under good conditions by an expert. Many teachers considered that it had great moral value, more especially in making manual labour respected and honoured, and in "developing self-respect in such children as fail in book learning and succeed in manual work". Several teachers, however, expressed an opinion that "the moral value of manual work is overestimated".

11. *Music.*—The Welsh interest in music, and their skill in singing, would have led one to suppose that appropriate songs would have been largely used for moral teaching; and many teachers expressed a strong opinion that "for the cultivation of patriotism," for "the moral uplifting of the children," and for "keeping and vivifying the effect of moral instruction," songs could be most effectively used. Apparently this is but little done, and beyond the singing lesson and a hymn at prayers, singing is little utilised in many Welsh schools. One master writes: "Once a week after prayers we spend a little time in singing national folk and school songs".

12. *Gymnastics.*—Gymnastics are being increasingly taught, and the Swedish form of gymnastics is slowly gaining ground. Most of the teachers who expressed an opinion on this subject stated that when "gymnastics were well taught they tended to produce alertness and prompt obedience". The other side of the question was, however, also given. "Gymnastics tend to make pupils act without thought, and acquiesce in everything without question." One teacher suggested that the prompt obedience pro-

duced by gymnastics was specially valuable and necessary where the pupils had much liberty, and where there was a good deal of government of the children by the children. Nowhere did opinions differ more than in connection with military drill. "I am of opinion that it counteracts in a marked degree the tendency to disrespect for authority which is characteristic of the age." "I consider that every citizen should learn to take his share in the defence of his country, and military drill in schools is a good beginning." "I think war is unchristian, and that school children should not be connected in any way with military matters." There are a few cadet corps, and several teachers were strongly of opinion that the moral effect of these corps was excellent.

13. *Temperance.*—Temperance is being increasingly taught, and the method is apparently becoming more scientific. Several schools are visited by temperance lecturers.

14. *Hygiene and Domestic Science.*—The teaching of hygiene is spreading. It was urged by many that school hygiene should take a more prominent position in the training of teachers, and that there is the most urgent need for girls being taught hygiene in schools, and especially cooking and the care of children. "The moral elevation of the people would proceed far more rapidly if people were better fed, and children were better looked after." One county has started a very interesting experiment of a home-making centre on somewhat new lines. The girls have a two years' course, from twelve to fourteen years of age, and they spend half the time in work of a most practical nature.

15. *Art.*—Little evidence was given of the moral value of drawing and painting.

16. *Games.*—The moral value of properly organised games was strongly upheld by many teachers of all grades.

A considerable number emphasised the double value of games, first, in themselves, and secondly, as affording an excellent opportunity for self-government by the pupils. "It is chiefly in this part of school life that pupils manage for themselves." In every school possessing organised games the pupils have some share in the management, and in some they have almost the entire charge. As regards the games themselves, over and above their obvious physical value, it was urged that, in very different degrees, they developed the moral qualities of courage, endurance, obedience, command, quick decision, love of fair-play and justice, and perhaps above all the feeling of solidarity which creates a readiness to sacrifice personal interests to the good of your side, your class or your school. In secondary schools the most common games for boys are football and cricket, and for girls tennis and hockey. There is apparently a reaction beginning in favour of basket-ball for girls instead of hockey.

I consider in hockey that there are too many opportunities of developing rough and selfish habits. I prefer basket-ball. I consider hockey too tiring for girls, especially for those who have walked some distance to school. The postures assumed in basket-ball are also far better, the work is more evenly distributed among the team, and it is equally valuable for developing co-operation.

Most of the secondary schools are provided with good playgrounds and playing-fields. In primary schools organised games are still the exception, but are slowly gaining ground. An increasing number of primary teachers devote some time to them, and consider that "they afford an excellent opportunity of learning to understand the children, and of coming into personal contact with them"; and that "they can be used for the development of valuable moral qualities". The recess in the middle of the morning is apparently seldom or never used for

organised games. One teacher at least is usually present in the playground, and occasionally the head and staff will utilise this opportunity of watching the children and learning much about them. Several teachers were of opinion that the present chaotic play in primary school playgrounds might with advantage be changed into organised games of a simple nature, under the supervision of a teacher, and thus made more enjoyable and more educational.

A very large number of games were suggested as suitable for primary playgrounds. Kite-flying was recommended by several, and some thought that "marbles were specially valuable for cultivating patience and fair-play". "It is important that games should be sometimes taken with the teacher, and sometimes without, for freedom reveals character."

On the other hand, it was obvious that many teachers regard their work to be "teaching the children, and not playing with them"; and think it is "unreasonable to expect teachers to do anything for their pupils outside school hours". Some hold even that school games are undesirable. "I consider all school games as quite unnecessary. Most children get plenty of play at home." Several teachers thought that football and hockey have too much excitement in them to be altogether good for *Welsh* children. Public opinion in certain parts of Wales is apparently still opposed to games. One teacher regrets that "in Welsh country places all manly games are generally discouraged, with the result that the goody-goody type of character is unwittingly fostered". A few teachers (most of them familiar with English conditions) expressed a fear lest too much of the energy and interest of our secondary pupils should be expended in the playing-fields. On the whole, however, school games are rapidly gaining ground. Several teachers urged that "the virtues

of justice and fair-play required special cultivation in Wales, and probably games form one of the most valuable opportunities for their cultivation".

17. *Competition in Games.*—Competition between schools is held by many to be of great value in developing games, and also in affording a good opportunity for getting to know other schools and cultivating the art of hospitality. An opposite view is however held.

Competition between different teams in the same school is excellent, because there is a common corporate feeling to lessen the competition, but competition between different schools may easily become so exciting as to absorb an undue amount of time, energy and (what is very important) interest. I believe that the competition between schools may easily be overdone.

18. *Better Use of Playgrounds a Remedy for many Evils.*—Many teachers referred to the loafing, bad habits, rough manners, cigarette smoking, bad language and undesirable knowledge of wickedness which children gained by being forced to play in the streets of villages and towns. As a remedy, it was suggested that school playgrounds should be utilised out of school hours. "It is unreasonable to see locked playgrounds, and the children playing in the streets." "Let the playground be opened from 8 A.M. to 8 P.M., or in winter until half an hour before sunset." Many teachers agreed that if playgrounds were open it is most essential that strict rules should be made, and that either the resident caretaker or elder pupils or volunteer helpers should supervise them. The regulations most frequently suggested were that a certain part should be set aside for little children, another for girls, and another for boys; that a number of seats should be provided, and in some cases gardens where the children could work; and that the slightest insubordination should be promptly followed by expulsion, and the loss for a certain period of the privilege of using

the playground. It was suggested that during the holidays it would be especially valuable to have the playgrounds open.

A second proposal was that more public playgrounds should be provided for children. These, if properly regulated and supervised, would be an immense boon, especially in towns. Several correspondents stated that even in villages the children often had to play on the roads as the farmers objected to their entering fields. "Every village ought to have its 'village green,' as in olden times, for the purpose of play, but it is most desirable to make regulations for its management, and that they should be strictly enforced."

19. *Civics.*—It is assumed that an important element in moral education is to train a child to think and to feel aright about the important duties of that citizenship which he inherits.

Duties to the village, district or town in which the child lives are apparently not much emphasised. In some schools a certain amount of this teaching is given incidentally, and in a few schools excellent work is done. The headmaster in an address to the school will occasionally refer to any important local event, and in some schools a mock election is held before a local election so that the children can better understand what is happening. In another school the teacher takes the boys to see local institutions and local meetings. Still, on the whole, comparatively little is being done for the teaching of civic duty, and this is the more to be regretted as it is with this area of citizen-work that the majority of citizens are most directly concerned, and are most likely to help in the future.

20. *National Feeling.*—Patriotism for Wales is much more effectively taught, and from the answers received there is obviously a great awakening of nationalistic

feeling. This is especially valuable for a race which is apt to suffer from self-depreciation. Welsh mottoes (of which we have an abundant supply of excellent quality), pictures of Welsh places, and of famous Welshmen, Welsh songs and hymns and prayers, in some schools a little Welsh literature, in most schools Welsh history and the Welsh language, are all being utilised to teach the Welsh child the privileges and responsibilities of his race. St. David's Day is very largely celebrated, and nowhere more vigorously than in our three Welsh colleges. Among an emotional race it is easy to over-emphasise even a good thing, and it was suggested to me more than once that the amount of time, interest and energy expended on this celebration was by no means limited to the day itself, and that some students were apt to pay too heavy a price for it at the expense of their work. It is comforting to know that a narrow patriotism is deprecated.

There does not seem to be any difficulty in fostering Welsh feeling; we have rather to guard against the tendency to depreciate what is not Welsh. But Welsh feeling is strongly emphasised in this school. A proportion of the staff is always Welsh. This I consider most essential in keeping up a Welsh atmosphere, but I have always found the English masters of the staff most sympathetic towards Welsh ideals.

21. *Empire Citizenship.*—Patriotism on a larger scale for the Empire is taught only in a few schools, but it is evidently growing. The Union Jack is beginning to be hoisted on great occasions; current events and anniversary days of imperial importance are emphasised; and the keeping of Empire Day is growing considerably.

I should like to keep Empire Day, but public opinion is against it, and still mixes it up with jingoism. I try to teach the children that Wales is a part of a vast Empire.

22. *Kindness to Animals.*—A good deal of teaching is

going on with reference to kindness to animals. Appropriate readers are being used, talks on the subject are given, and essays written.

23. *School Philanthropy.*—The philanthropic side of school life is being developed all over Wales. In many secondary schools an annual sale of work, a dramatic performance, a concert, supplemented by sewing parties, enable contributions to be made to local charities, missions, etc. Some of the schools have also branches of various philanthropic leagues and societies.

24. *Discipline.*—The aim of discipline was somewhat differently stated by different teachers. The following statement is typical:—

> The chief aim in discipline has been to teach the pupils to discipline themselves, but I find I cannot use my elder boys much in government.

A considerable number of teachers urged the importance of not having too much government.

> Well-supervised freedom is what children want. It is only in freedom that we see what they really are, and it is only in freedom that they can become strong.

25. *Self-government.*—On the whole there appears to be less self-government by the pupils than in corresponding schools in England, but it is steadily increasing all over Wales. One teacher urged that "the moral courage required to govern strongly, and sometimes to offend your friends, is a virtue which should be cultivated in Wales, and therefore self-government in schools is of special importance to us".

In comparatively few schools is the top class utilised in school government in any definite way.

> My top class is so small, and so busy with examination work, that I cannot use the pupils for government.

In a few schools the pupils have some disciplinary powers.

The prefects may give a small punishment, *e.g.*, detention.

Sometimes I hand over the treatment of a worthless boy to the prefects. There must be no caning, and they must report to me the methods to be used for his reform.

The children choose their own prefects, and only once in eleven years has that choice been against my best judgment.

Once a term the school meets to choose monitors and other school officials. There is a keen desire for office, and officials are not re-elected unless they have done good work.

A school council of seven is chosen by the whole school at the beginning of the year from Forms IV., V. and VI. This council has considerable power and responsibility in keeping order and discipline, it has much to do at school functions, is largely responsible for the school magazine, and is concerned in all the philanthropic work of the school.

In some schools pupils are merely engaged to keep the rooms tidy, etc. Sometimes the playground recess is under their care, or a class in the temporary absence of the teacher. In several schools a large number of children were required to undertake small duties and responsibilities "for the good of the school," *e.g.*, to water plants, arrange the flowers, etc.

Many teachers, while strongly advocating self-government, expressed a strong opinion that if it was to be educationally valuable, especially on the moral side, and if it was to be conducted satisfactorily without fairly constant interference on the part of the head, some time and trouble must be given by the teachers to educating the electors to choose on right principles, and to educating those in command to govern on right principles. A few heads reported that they intended trying the somewhat elaborate system of school government (School Mayor, etc.), which has been tried in some American schools.

Several teachers emphasised the fact that physical conditions considerably affected discipline. "Single desks for forty children, a clear space round the room, and fixed blackboards, these are the real solutions of the question of discipline."

So large a proportion of our pupils travel by train that I found in many of the best schools careful precautions taken in this matter. For example, in one school a teacher goes with the girls to the station, and a special carriage is reserved for them. In another school a teacher is in charge of the girl pupils in the train. In several cases the prefects were responsible for the pupils' behaviour in the station and railway carriages. Where most care is taken, carriages are usually reserved for the children, and several teachers said that railway officials had given much sympathetic help, and that the children had responded excellently to talks on proper behaviour in public places, *e.g.*, railway stations. On the other hand, there was considerable evidence showing that there is in certain districts rough and boisterous behaviour on the part of the pupils, demoralising to them, and disturbing to the general public.

26. *Punishments.*—On the question of punishments there was much divergence of opinion, especially with reference to corporal punishment, or as one teacher described it, "the fatherly use of the cane". Many local authorities have made regulations on punishment, especially on the use of the cane. A common regulation limits it to the head and a certificated teacher chosen by him. In many cases a record of this particular punishment has to be kept. In some cases it is not allowed in infant schools, but a few teachers frankly said "this did not prevent an occasional smack". It is becoming somewhat unusual in girls' schools, but it is still occasionally used there. A considerable number of teachers in boys' schools strongly

upheld it, and a few said they practically never caned, "but it means a great deal that I could do so". On the other hand several masters said, "We have no corporal punishment in this school; it is not necessary, and other methods are far better". "I have no corporal punishment, I find moral suasion gives better results." "It is quite unnecessary to have corporal punishment for Welsh children, if you know how to govern them." Three masters stated that if they were allowed to dismiss a bad boy they would never want the cane, and an interesting and almost identical suggestion was made by two teachers that an incorrigible boy should be sent for six months to a truant school and his parents obliged to pay cost price.

27. *Right of Dismissal.*—Several primary school teachers referred to the hampering effect of not being able to dismiss a boy.

28. *Rewards.*—Rewards in the primary schools are largely given for attendance. A doubt has been expressed "whether holidays and prizes for good attendance would be necessary if school was made sufficiently attractive and school government sufficiently strong". Also "it is possible that in the general eagerness to get a high percentage some children are driven to school who really should not be there". On the other hand, really good educational work is impossible unless the child attends regularly, and a large number of teachers take considerable trouble to get a good attendance. A curious reward is given in some places. If a child behaves well and does good work, she is allowed to leave ten minutes before the others. A doubt has been expressed as to whether this will teach her to value either learning or the school. In secondary schools prizes are given chiefly for examination results. In order to lessen the possible evils of undesirable competition and of working for an undesirable motive, an increasing number of secondary schools give prizes, not to

the top pupils in the class, but to all pupils who gain a certain percentage. Several teachers were strongly of an opinion that this form of prize-giving is morally better than the older form. Prize-giving is apparently increasing, but the other side of the question is also represented. "The working for prizes, etc., is an evil which is particularly prominent, and encouraged by competition in Eisteddfods. There is a very great need in Wales to do all that can be done to encourage pupils to do the work for its own sake."

29. *Marks.*—Many teachers strongly approve of "marks" and some for interesting reasons.

A Welsh child is apt to depreciate himself—a most dangerous tendency—and marks, prizes, etc., help him to realise its capabilities.

Again we have the other side of the question:—

Marks I consider unnecessary and cumbersome, entailing a great deal of useless work. As an incentive to work I think they are injurious, leading to wrong motives and undesirable values.

30. *Corporate Life in the Schools.*—It was brought out very clearly that a central hall, where all the school can assemble for prayers and to hear occasional addresses, is of very great importance. "Without a central hall it is practically impossible to have a strong corporate school life." Apparently the opinion is growing that the school life can be made more vigorous and more healthy if frequent opportunities occur in which the head addresses the school on subjects of common interest connected with the school, the life of the locality, current events, or grave moral life problems.

The custom is growing of having school debates, and May-day festivities, and Eisteddfods in the hall, *e.g.*, on St. David's day or on Empire day. In one school, which

possesses an excellent pianist on the staff, the children are sometimes collected in the hall to listen to good music for a short time. In another, a literary society (consisting of the upper classes) meets every Friday afternoon for the last half hour, and is managed entirely by the children under the supervision of a teacher. One head master at the end of daily prayers in the central hall reads beautiful passages from literature to the assembled school, and this is very keenly appreciated.

Evening entertainments at school are steadily increasing, and for these also a central hall is most desirable. Frequently old pupils and parents are invited to concerts, dramatic entertainments, lantern lectures, etc.

In secondary schools especially, but also in primary schools, "prize days" are of increasing value in developing a corporate school feeling, and "open days" and "parents' days" are becoming much more common and tend to produce the same effect.

31. "*Houses.*"—In one or two secondary schools there is division into "houses," each with a house tutor and a house committee. As each "house" consists of children from all parts of the school the possibility of welding the school into a whole is increased, as the "houses" counteract to some extent the division into classes. There are, of course, other obvious advantages in this arrangement, especially in a large school. In one primary school "each child of the VIth and VIIth standards has a little group of six younger children with whom she plays in the playground".

32. *School Societies.*—Innumerable school societies are springing up, all of which tend to give "a strong school feeling". Some of these are chiefly educational; *e.g.*, "archæological picnics"; school rambles and nature walks; literary societies; a school band or a school orchestra; etc. Others are largely recreative, and some are arranged to provide funds for some philanthropic object or to work

for it. Several schools help towards providing for a cot in a children's hospital.

Old pupils' associations are increasing. They usually arrange social meetings, debating societies, lectures, concerts, etc. As yet they have not apparently largely affected the schools to which they belong, but there are signs that in the future they may emulate the excellent work done by similar associations in America for old scholars.

33. *School Libraries and Museums.*—School libraries, with a few exceptions, exist only on a very small scale. In one large town the librarian of the free library supervises the libraries of the schools with excellent effect. In some schools there are two libraries, one for reference and one for light literature. There is a growing feeling that this feature of school life must be developed much in the future. School museums, like libraries, are acknowledged to be a form of common property which tends to develop a corporate feeling in the school.

34. *School Songs, etc.*—A few schools have their own school song. A large number of schools have school mottoes, as the Welsh language and literature afford an unusually good supply of mottoes of a pithy and poetic nature. School badges are becoming more general, and a considerable number of schools (including some primary) have school magazines, many of them excellent, and a few even well illustrated.

35. *"Esprit de corps" in Wales.*—Several teachers expressed the opinion that there was less *esprit de corps* in Welsh than in English schools, and that it was more difficult to create it. "The Welsh are strong individualists." "It is difficult to get Welsh children to combine except very temporarily." "It is much easier to reach combination among Welsh children if the centre is a *person* rather than an *institution*." The difficulty is, of course, increased

by the fact that almost all our secondary schools are very new, and to create corporate life on a sound basis requires time. The evidence is quite clear however that teachers are working more and more towards a strong corporate life, and are gaining it.

36. *Physical State of the Children and its causes.*—In many parts of Wales, rural as well as urban, teachers considered that the physical state of many of the children militated against moral as well as intellectual development. Some of the evidence given is very sad, but it is encouraging to note that the greater number of causes suggested for such a state of affairs are such as can be remedied. Conditions vary greatly in different parts of Wales, but it seems quite clear that in some of our mining villages, as well as in the big towns, children are living amidst conditions which are very undesirable for body, mind and soul.

The chief causes given for such an unfortunate state of affairs are these:—

First: Insufficient, and (still more frequently) improper food.—Bad feeding is apparently produced only to a very small extent by poverty, but largely by drink, laziness and ignorance. "The children have very poor meals in the middle of the day." It must be remembered that in Wales, very largely in the secondary schools, and (in sparsely populated districts) to a considerable extent in primary schools, many children have to spend the midday recess in schools.

I am quite sure that half of my children are not supplied with proper food. They leave home soon after eight, and get back at six. A few biscuits or Welsh cakes, or bread and butter, form the staple lunch of nine-tenths of the girls.

I have found underfed children are invariably peevish, irritable, and very hard to get on with. Often when a child is beaten for his *temper* it is really his *feeding* which is at fault.

The deplorable ignorance of the laws of health and cooking is one of the chief causes of the weak physical state of some of our children.

Our children take too much tea and not freshly made but much stewed.

Various remedies are being tried. In many of the secondary schools excellent lunches are provided at cost price. In a small rural school the teacher who is in charge of the lunch-recess, makes cocoa and sells it to the children at *one penny per week.* The farmers of the district take it in turn to supply a certain amount of milk each school day.

Second: Bad Housing.—In many colliery districts houses are scarce, as well as small and badly built. The very common practice of taking lodgers still further crowds the cottages.

Out of the hundred children in my school, I have found that only ten have a bed to themselves, forty-five share a bed, twenty sleep three in a bed, ten sleep four in a bed, and in one case five in a bed.

In some secondary schools arrangements are made for the children to return to the school to prepare their lessons, but distance makes this impossible in many cases. The greater part of the large number of children who are obliged to live away from home are boarding in families. In some cases their lodgings are carefully registered, and as much supervision as possible is exercised, but the conditions are often unfavourable. The average cost of boarding appears to be about 6s. a week.

Third: Late Hours.—Partly through the ignorance of parents, and partly through the weakened discipline in homes, the children are frequently out in the streets very late. The drawbacks are of course not only physical. In some districts "they hear much bad language, see much drunkenness and vice, and tend to become rough and undisciplined". Some secondary schools are trying to combat this evil by making a regulation that their

pupils, except when going to a religious service, must not be out after seven (or eight), unless accompanied by a parent or responsible person. It is difficult to find out how far this rule is observed. An attempt has also been made in one or two primary schools to have a rule of this kind. One teacher expressed a strong wish for a by-law by which "no school child under a certain age should be allowed in the streets after sunset, unless under proper care". Many teachers, especially women teachers in our secondary schools, advocate the establishment of cheap hostels for physical, moral and other reasons. There are already a small number of these, but it is difficult to compete with boarding at 6s. a week in private houses. At one school in the county, I found £6 a term charged if the children went home at week-ends, and £9 a term otherwise, and this was supposed to cover cost. In another hostel the fee was £35 a year if the week-ends were spent at home, otherwise £40. The risk of infection is one of the drawbacks of allowing the children to go home each week. In some cases to go back to an unsatisfactory home for each week-end would lessen the advantage gained from living in a hostel.

In some districts late hours are sometimes caused by the large number of religious services and especially by social meetings in connection with some of the churches. "There is something every night of the week. The children return home tired and excited, with their home work still to be done."

Fourth: Children's Work out of School.—Here again there is a great difference in different parts of Wales. In some districts the children only do a certain amount of farm work, and the teachers considered it altogether beneficial. Many teachers however gave evidence showing the bad effect of some kinds of work out of school hours. The work generally done by the children is selling milk or

papers, carrying food to the wage-earners of the family, or acting as errand-boys to shops. There are very serious drawbacks in each case. Selling milk usually means very early hours, and the children come to school tired, worn-out, and sleepy. Selling papers may mean early hours, but it is generally done in the late afternoon and evening, and often necessitates loafing about stations, and always means spending much time in the streets, where often much harm is learnt. Girls even more than boys are employed in carrying meals. It often means going a long distance, sometimes with a heavy weight, and unusally involves a long wait in order to carry back the tins. Not only does it tire the children, but it makes them unpunctual at school, and their own meals have often to be eaten hurriedly. Errand-boys in shops have a good deal of loafing, and on Saturdays a great deal of walking, often with heavy parcels. Almost invariably they have to keep late hours. Very sad details were given by many teachers of the bad effect on the children.

They come to me worn out, and drop asleep in the middle of a lesson.

The children often arrive in a very dirty state after their work.

Fifth: Daily Train Journeys or Damp Clothes.—Special arrangements should be made where children come long distances to school, and especially in mountain districts where the rainfall is very considerable.

My experience is that pupils coming by train are especially liable to deteriorate.

We are compelled to keep school open in all weathers, and children of five are compelled to attend, and we have no place to dry their clothes.

Sixth: Lack of Cleanliness.—There is evidently a good deal to be done in this direction, and the teacher's work

is sometimes considerably hampered by the dirty condition of the children, producing evils which should not exist in a civilised community.

Seventh: Neglect of Teeth appears to be very general. On the other hand, a considerable number of teachers are awaking to the enormous importance of proper attention being given to the teeth both by the children themselves and by a dentist, and are grappling with this difficulty in many schools.

Eighth: Immorality.—Several teachers referred to the grave immorality to be found in certain districts, which seriously endangers the physical and moral development of the people.

Ninth: Overwork.—Melancholy evidence was given by several persons that a certain number of students, chiefly girls, injured themselves physically and mentally in trying to get scholarships for college. A certain number break down, and some suffer from brain fatigue.

The students work so hard to enter college that some of them cannot work hard when they get there.

A student remarked:—
I have always been driven.

These remarks probably apply only to a small minority, but the evidence was sufficiently marked to be worthy of careful consideration.

37. *Medical Inspection.*—One remedy suggested for all these evils by many teachers is *medical inspection* of the schools. They consider that it will tend to make the school conditions more hygienic, lessen the number of children suffering from remediable physical disabilities, and be of considerable help to the teachers. "Medical inspection will be of immense good." But even here public opinion is divided. Some teachers consider medical inspection is only necessary in an epidemic. Another

teacher says: "Medical visits to schools would be of little benefit other than providing tabulated statistics for filling pigeon holes".

38. *Co-education.*—This subject is of somewhat special interest in Wales as in her new secondary schools she has largely adopted co-education, and as many of her so-called "dual" schools have practically become "mixed". Opinion on the subject of co-education is apparently very much divided. It was interesting to note that many teachers gave both the advantages and disadvantages of the system. The following quotation is typical:—

> The advantages of co-education are:—
> (1) Increase of emulation.
> (2) Boys become less shy, and more gentle, and girls become stronger.
> (3) Economy.
> Its disadvantages are:—
> (1) If justice is to be done both to girls and boys, the curriculum tends to become very complicated.
> (2) Unless care is taken the intellectual work suffers.

Several teachers stated that in mixed schools "the work suffers because the girls keep the boys back". Others assert "the girls work much more steadily". It is a general opinion among those who believe in co-education that one of its great advantages is that "there is less foolish nonsense between girls and boys". Several teachers, however, asserted the exact opposite.

Several teachers suggested that "under existing conditions head masters choose their men assistants far more wisely than their women assistants".

The chief reasons urged against co-education were:—

> (1) The health of girls is not so well looked after.
> (2) Under existing circumstances, the head is invariably a man, and the interests of the girls are likely to be sacrificed both in the curriculum and in the staffing. (Several referred to

the lack of experienced women teachers on the staffs of mixed schools.)

(3) The girls' womanliness is not likely to be so carefully developed.

(4) The ideal discipline for girls differs considerably from that for boys.

It was pointed out that the economy of mixed schools is lessened by the evidently growing opinion that a mixed school to be satisfactory requires a larger staff than a non-mixed school, because it demands more supervision and more re-classification.

The chief reasons urged for co-education are :—

(1) It is more natural, resembling a family.

(2) The greater variety in staff and pupils is more stimulating.

(3) It is a better preparation for after life.

(4) Both boys and girls gain much from one another. (The girls are generally supposed to gain courage, self-confidence and broader views. The boys are supposed to gain in gentleness and courtesy.)

(5) It is more economical.

Perhaps the most important argument from the moral standpoint is the suggestion that by means of co-education many serious difficulties between men and women in later life can be avoided or be conquered earlier and under better conditions. Another advantage urged for mixed schools is the following: "Foolish adoration for the teacher is less likely to occur". A disadvantage frequently mentioned was that "girls became very rough in manners". One teacher urged that "when a man taught boys and a woman taught girls, both gave of their best. In a mixed school neither gave of their best."

Under one County Council all mixed primary schools of 400 pupils are divided into two schools of boys and girls respectively, and an infant school of seventy pupils becomes a separate department.

Several precautions were suggested as necessary under co-education.

Co-education in weak hands has many disadvantages. Co-education in strong hands has many advantages.

Great care must be taken in a mixed school that the greater conscientiousness of the girls, due to more sedentary life, does not produce over-work.

Girls naturally and inevitably work more unevenly than boys, and this must be considered.

In a mixed school there should always be a very responsible and experienced mistress, absolutely in control of the discipline and social life of the girls, and her views should have great weight in staffing and in the curriculum.

In one county it was arranged that there should always be, if possible, a certified woman-assistant in every mixed school when the head was a man.

In one case two separate county schools exist under the same roof, share a common central hall and share laboratories. Both heads state that no difficulties had arisen. In another case two small separate county schools about three minutes apart have found it advisable to use one another's staff to some extent, and, in spite of distance, to have some mixed classes. It has been suggested that two separate schools could by some scheme of this kind economise and at the same time reap most of the advantages of co-education, with scarcely any of its disadvantages.

More than one teacher urged: "The advantages in a mixed school are all in favour of the boys".

Several teachers who strongly advised co-education up to twelve years of age were opposed to it for older children.

There is evidently much difference of opinion on this subject, not to be altogether explained by difference of experience. Some of those who taught in mixed schools strongly objected to co-education, while others who

taught in boys' schools and girls' schools much preferred "mixed schools".

39. *A Teacher's Knowledge of the Children.*—Many teachers urge that a great deal of moral education must be largely individual, and the majority stated that it is impossible under existing conditions to gain that individual knowledge of all the children which would enable them to do all they could for their moral development. The reasons given were chiefly the following:—

(*a*) Over-large classes.—

> To develop the moral character of the children I should be able to study the individual. This in primary schools is impossible, with classes of forty, fifty and seventy.
>
> How can you study individual children with eighty in front of you?
>
> The poorer and less satisfactory a district, the smaller should be the class in the primary school.

It is interesting to note that while a large number of teachers spoke strongly on the evils of large classes, very few seemed to object to a large school. The ideal number given for a class varied from fifteen to forty; the majority suggested from twenty to twenty-five. The ideal size given for a school varied from one hundred to six hundred. The majority suggested two hundred.

(*b*) Scattered Population.—The scattered nature of the population in certain districts makes it impossible for the teachers to see anything of most of the children out of school. "One-third of my children live far away." "Many of my children come long distances by train." On the other hand, one wise teacher remarks: "The children who come long distances usually spend the lunch hour in school, and I always see much of them then. I preside over lunch." "The head and staff spend every playtime in the playground with the respective classes. Much observation of character takes place there, especially

of boys who live some distance from school." Conditions of course vary greatly in different places. For example, one teacher says: "With the exception of three, all my children live within three minutes' walk of me".

(*c*) Amount of Teaching by the Head.—

Heads have to do too much teaching in small schools so that they have no time to study all the children, and in the large schools (chiefly because of clerical work) they have too little teaching and do not come in touch with the children sufficiently.

(*d*) Clerical Work of the Head.—The evidence clearly showed that a very considerable number of teachers spend much time and energy in seeing a good deal of the children out of school hours. Many apparently teach in the Sunday schools, and meet many of their children there. They also come across them in Bands of Hope, Bible classes, and at many social functions connected with the different churches. Public opinion is again divided on this point, as the following quotations show.

After school hours I prefer to have my leisure to myself.

I don't believe in school functions out of school hours.

I do not desire outside my teaching hours to get into touch with my pupils.

In connection with this point it is a little startling to discover how many teachers appear to live quite outside their school districts, and therefore cannot see children or parents out of school hours.

Many teachers evidently arrange interesting evening meetings for the children.

The staff give a certain number of lantern lectures in the winter evenings, with tea before the lecture, and talk and a dance after.

We have pleasant social evenings for the children. Twenty-four boys and girls at one time, together with some teachers, meet for dancing and music. I think that this is of much use.

40. *The Parents' Share in the Children's Education.*—A considerable number of teachers stated that a very important part of moral education should not and could not be done by the teacher but must be done by the parents.

I am strongly against any movement that would tend towards relieving the parents of the moral training of their children. I would far prefer *all* moral teaching to be abolished in the schools than that should happen.

In many cases apparently the parents are shirking this duty, and many correspondents bore witness to the fact that some late changes in education have given many parents the idea that the teachers undertake the entire moral and intellectual training of the children.

What is deplorable is the increasing lack of interest taken in the children in many homes, and the shirking of their duties and responsibilities by parents, who seek to do their work by proxy through Sabbath and day school teachers.

Parents expect too much from the school, and complacently shift the whole burden of the training of their children in manners and morals on to the teachers, to the deplorable neglect of home training.

A very large number of teachers complained of bad home influence and of the slackened discipline of homes and the very bad moral effect of this on the children. Many declared it was steadily getting worse.

I fear that in most cases in this district the home training undoes much of the good done in the school.

I should like to see some of the Spartan spirit in the parents of my children. Far too often the child's will has the upper hand.

41. *Causes of Slackened Discipline in the Homes.*—Many causes have been suggested for this very widespread degeneration of discipline in the homes. I give those mentioned most frequently.

1. The spirit of the age is against strong discipline.

2. The knowledge on the part of the parent and of the child that the child is having a better school education than the parent ever had, makes the parent less willing to order and the child less willing to obey.

3. The parents are inclined to think that the school and the teachers have undertaken many of the duties which formerly belonged to them. In connection with this supposed cause, it is interesting to note that several teachers considered that this mistake on the part of the parents arose partly from the very early age at which the children came to school, and suggested that five should be the age at which they *may* come to school, and seven when they *must* come to school. In that case the mother would have much to do with her young children and would count much more in their moral education. Several infant school teachers said that a certain number of children under three were constantly coming to school with elder sisters, to the detriment of the classes.

Often the children rule the parents rather than the parents the children.

4. A reaction from Puritanism and from an over-strict rule.

5. In many parts of Wales economic conditions have suddenly ended the isolation of centuries, and the rural quiet has been disturbed by trains, coal mines, etc. This industrial revolution has also caused in certain parts an immigration of non-Welsh people and of Welsh people from distant parts of Wales, who have thus suddenly broken off connection with their old surroundings and old traditions. The wealth of the working classes in these districts has been suddenly increased. All these somewhat abrupt changes, combined with a far-reaching change in the religious thought which forms so large an element

in Welsh life, have caused a considerable disturbance which, among other effects, has led to slackened discipline in homes.

42. *Opportunities of Meeting Parents.*—There are an ever-increasing number of opportunities for heads of schools to meet parents—prize functions, sports, school entertainments, parents' day, etc. Many of the teachers take an active part in the religious life of the community in which they live, and some in its political life. A few share in local administration, *e.g.*, one teacher said he was a lay preacher, superintendent of a Sunday school, and member both of a Parish Council and a District Council. Apparently a considerable number of teachers have the opportunity of meeting parents in public as well as social life. Many teachers obviously make considerable efforts to become acquainted with the parents of their pupils.

I know the home conditions of each child thoroughly, and make it a point to get into immediate and close touch with the parents. Sociability spells much in a colliery district.

Several teachers stated that they were going to have parents' days in the future, and some were going to arrange social evenings for them.

I am going to start parents' evenings every quarter; the work of the children will be shown, songs will be sung, and papers on educational subjects read.

The heads of schools apparently have in many cases more opportunities of meeting parents than have the assistant teachers. Several assistants regretted this, and urged that in a large school they were really most in touch with the children, and that it was very desirable that they should meet the parents.

But there is evidently a small section of teachers who do not desire to see more of the parents.

I never see the parents of my pupils.

I never seek actual contact with the children or parents out of school, because parents would resent my interference.

I should not care to see some of the parents enter my school; it would do more harm than good.

43. *Reports.*—It appears to be the rule in secondary schools, and as yet the exception in primary schools, to send terminal reports to the parents. The practice is evidently spreading, and several teachers announced that they intended to do this in the future. The practice of sending reports is one of many methods by which the interest of the parent can be aroused and maintained in the education of the children. But one teacher states: "The influence of the parents on the child is almost nil; therefore it is no use to send reports to parents". Several teachers suggested that an unfavourable report might produce much friction, and possibly might require much courage to send.

44. *Eisteddfods.*—Interesting evidence has been given as to the moral effect of these characteristic festivals. They

open the way for a considerable number of persons to a somewhat higher plane of intellectual enjoyment than they would have attained to without it, and any quickening of the intelligence of a people must have a moral effect.

Again:—

The subjects set in literature, and the musical works, are almost all either of a religious or moral character, and tend to draw the attention of the people towards religious and moral thought.

The real education afforded by the Eisteddfod is obtained not so much by the audiences in the national and local meetings as by the performers "in the long-continued preparation for these meetings, in which perhaps a third of the population takes part".

At an Eisteddfod only a small number of the competitors come before the public, but a large number learn in the more

private preliminary adjudication to receive judgment upon their work, generally with admirable temper and philosophy.

Taking a village in winter months, a few will spend much time in poetic composition, and a large number will form a choir, the training of the latter being of considerable moral value.

The absolute unanimity of the movements of the Welsh choirs and their intelligent submission to their conductor is a matter of constant remark by adjudicators.

The object of university education is to "further improve the gathered few," but of the Eisteddfod "to give intellectual work to the scattered many".

An institution so ancient and so characteristic as the Eisteddfod must embody valuable national instincts, and the increasing number of school Eisteddfods suggests that modern educational developments may modify and probably alter, but will not destroy, this ancient institution. The share taken by ministers of religion in the Eisteddfod is significant of its moral effect.

45. *Causes against Effective Moral Education.*—Three causes were given by many teachers as militating against effective moral education and training at the present time:—

(*a*) Over-pressure.—In secondary schools this was said to arise chiefly from the pressure of public examinations in the upper forms; increased by the fact that the educational effectiveness of schools was largely determined in official (and still more in public) opinion by examination successes; and considerably intensified by the fact of scholarships for university education (of extra value in a poor country which values learning) being attached to these examinations.

In primary schools over-pressure was said to arise chiefly through clerical demands on the head, still more from over-large classes, and in a few cases from under staffing.

In several secondary schools Scripture teaching has

contracted to a single lesson a week, the minimum possible under the county scheme, and is usually given to the youngest form. In two cases the head considered that the children had so much Scripture teaching outside the school that it was not necessary to give it in the school, but several deplored the lack of time for more Scripture teaching.

There is very keen, over-keen competition between the schools in examinations. One has little time left to think.

An over-crowded curriculum, with its unending demands upon one's time, makes it extremely difficult to carry out one's wishes about moral education.

The educational rush is too great to produce the best results, mental or moral.

The efficiency of a school is far too much gauged from the intellectual standpoint only; the physical and moral aspects are (apparently at least) ignored.

We are overcrowded with subjects and overdone with examinations. We want more moral training and fewer subjects.

The evil influence of examinations is aggravated by publishing broadcast the results of each, and the subordination of the curriculum to certificate-getting.

I am convinced that the mental growth of many girls and boys in Wales at the present time is like the growth of plants in a hot-house. It is not healthy, and further I believe that it does not make for a good moral growth.

It was suggested by several persons that to prepare for honours certificates in several subjects was crippling to a small secondary school, and that it would be a great gain if county scholarships were attached, at any rate chiefly, to ordinary senior certificates. The opinion was expressed also that a more leisurely, thorough and educational preparation for junior and for senior certificate work would be far more valuable than hurriedly taking honours work, which in many circumstances could be more effectively done in College.

The amount of clerical work required from the heads of

schools was used as an argument by many teachers as a reason why they could not effectively deal with moral instruction and training. The severity of complaint varied considerably in different parts of Wales, but it was apparently very generally considered that the returns required by the local authorities were much heavier than those under the late school boards, and many complained that the pressure was steadily increasing. It is thought that many returns are obviously necessary, and quite a number of teachers maintained that frequently the same return is asked for more than once. Secondary schools are of course liable to demands for clerical work from the Board of Education, and the Welsh Central Board, as well as from the local authorities. Various remedies were suggested: that each secondary school should have a secretary on the staff; that in a large primary school one of the assistants should devote a certain proportion of his time to clerical work; that a secretary should be provided for a group of primary schools and should give a certain proportion of his time each week to each school.

A head is tending to become a mere clerk.

I do much clerical work at home, but can scarcely cope with it even then.

(*b*) Lack of Training in Biblical Instruction for Future Primary Teachers.—This was a second cause alleged for ineffective moral instruction. To Wales belongs the honour of first utilising her secondary schools for the education of pupil teachers, and this method has now spread almost over the whole principality. So important is the personality of the teacher in moral education that it is obviously of great importance that embryo teachers in pupil-teacher centres, secondary schools and training colleges should have excellent opportunities with reference to moral instruction and training. In pupil-teacher centres "the divided interests of the pupils makes systematic moral

training difficult"; and "certain opportunities for incidental moral instruction and training which occur in ordinary secondary schools are not so likely to occur at pupil-teacher centres". "If you want to make your teachers broad-minded you must educate them with other pupils." When day training colleges were opened, the college education of some of the embryo primary teachers became for the first time non-religious. No instruction is given them in the study of the Bible, and at any rate not much practice or instruction in the teaching of Scripture. Several teachers pointed out that the standard of knowledge for secular subjects, both in quantity and quality, had been raised and was constantly rising, and it would become increasingly difficult to get good teachers to teach Scripture, if they had no opportunity of studying it in the colleges. One teacher said:—

I have studied Latin for three years in College, and have been taught how to teach it, but I have never had the opportunity of studying the Bible in the same way, and my reverence for it has made me decline to teach it without proper preparation.

To neglect the religious education of the younger generation of teachers is to render any scheme for moral instruction absolutely futile in the future.

I am sure that no scheme of moral instruction and training, however good, can be of any use unless teachers have themselves been given a good religious training.

It is apparently becoming more common for teachers to object for various reasons to teach Scripture. On the other hand, admirable instruction in ethics is usually given in a day training college, and if this were developed it might become a most excellent introduction to the giving of moral instruction in schools. I found that several persons connected with our University Colleges were very conscious of the loss resulting from the absence of a college chapel and college prayers.

(*c*) Effect of Specialist Teachers on Moral Training.—

The proportion of specialist teachers in Welsh secondary schools is apparently slightly larger than in England. It has been suggested by several teachers that, when a child is taught many things by the same teacher, the teacher must be more conscious of the child's character as a whole and consequently more interested in it, and also more capable of affecting it.

The specialist teacher is much more in danger of over-emphasising the intellectual and undervaluing the moral in education.

There is a tendency to overvalue examination results in one subject; and to think less of the balanced development of the child and the development of character.

The general opinion among the most thoughtful teachers appeared to be that for the junior forms in our secondary schools only a small amount of specialist teaching is desirable, and that even in the upper forms the form teacher should be much emphasised. In a few schools the division of the school into houses will no doubt help matters; and a vigorous corporate school life, in which the teachers play an effective part, will no doubt minimise the danger. In one school I found that each specialist had to take one subject at least outside her own subject so as to get into touch with the children from another direction, and be reminded herself of the other subjects that the children were studying.

46. *Evening Schools.*—Many teachers advocated that all pupils from primary schools who did not pass on to a secondary school should be made to attend evening classes for at least two (and some said three) years. It was pointed out that this would counteract to some extent evil influences that might undo the good effected by school life. No suggestion was made that moral instruction should form any part of the teaching in these evening schools, nor apparently was any stress laid on those subjects which

can be most easily utilised for moral instruction, *e.g.*, history and literature.

This is obviously only a preliminary and somewhat hurried investigation, but it has proved that a large number of Welsh teachers of all kinds consider moral education as of great interest and prime importance, and that reform is necessary and to be desired. They have proved this by the readiness with which so many of them have contributed time and trouble and thought in order to provide the material which is embodied in this report.

CHAPTER XXXII.

MORAL INSTRUCTION IN THE SCHOOLS OF SCOTLAND.

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WITHIN the limited time at my disposal it has not been possible to see as many schools as I should have liked, but through the great kindness of teachers, members and clerks of school boards, inspectors of schools, university professors and others, I have been able to collect a considerable body of facts and opinions. It is only fitting that, at the outset of my report, I should acknowledge the courtesy with which visits and written requests for information have been received, and the trouble taken by so many interested in education to aid me in my investigation. As the request to undertake this important task reached me at a time of the year when the elementary schools were closed and the secondary schools were either closed or in the throes of winding up the session, it was not then easy to get access to the sources of the required data, and, later on, when the schools re-opened in August, September and October, a considerable period had to be allowed for them to get settled down to work. It is proper to mention those things because, on account of them, I was deprived of the co-operation of some persons who with more leisure or opportunity would have been glad to assist, and because I am all the more grateful for the support of those who, often at inconvenience to themselves, helped me in my labours.

THE UNIVERSITIES.

In Scotland the universities have always supplied a considerable number of teachers for schools open to inspection, and under the recently established Provincial Committees for the Training of Teachers they will take a still larger share in this work. In these circumstances it seemed advisable to consider how far they are equipped and organised so as to provide the kind of training that one would desire for those who will be occupied in teaching the young. The knowledge to be obtained is not in question, but rather the kind of influences that surround a Scotch undergraduate.

The absence of residential colleges or hostels is a distinguishing feature in Scotch universities, and this, combined with the large size of many of the classes and the quite inadequate staff of instructors, makes it almost impossible that the average student should have individual relations with his teachers. In the smaller universities, or where there are tutorial or summer classes, things are somewhat better, but it is neither the practice nor the tradition that there should be that supervision and personal knowledge of the student of which there is possibly too much in the older English universities. Nor, on the other hand, are there sufficient opportunities for the students themselves to meet in social intercourse. Living at home in the city, or at some distance from it, or in lodgings, they have naturally little corporate life. To some extent a remedy is provided in the Students' Unions and Societies, the Students' Representative Council, and certain functions where professors and other members of the staff appear, but there is a strong impression that something more is needed.

Some advocate a large increase in the teaching power so as to allow the students to be taught in smaller bodies, others the hostel system, others the institution of a com-

mon table, but whatever suggestions are made there underlies them all the assumption that in Scotland the university system does not pay sufficient regard to the virtues and graces of character.

THE TRAINING COLLEGES.

Prior to last year, although only two training colleges were wholly residential, they all enjoyed a corporate life, and the numbers in attendance made it possible for their instructors to know them all well and to deal with them individually. Besides, in connection with the majority of the non-residential colleges, there were small boarding houses for women students, and these played an important part in the life of the institutions. The non-residential colleges were all co-educational, and in many classes the two sexes were taught together. The system worked well and with mutual advantages to the two sets of students. Religious teaching was a prominent feature in the curriculum of all the training colleges. The students were formally examined in it on entrance and twice during their course, and every care was taken to impress on the students the extreme importance of the religious part of their work. It was customary also to open and, where the class arrangements permitted, to close the day with prayer and praise.

The course in education naturally included a full treatment of ethics, and advantage was taken of this and indeed of the whole curriculum to impress the principles of right conduct and to show how these might be instilled into children. It is not too much to say that the whole training college curriculum was "moralised" by being directed towards school life which was always emphasised as mainly a character-forming period.

A course in physical exercises and in the laws of health also supplied valuable information to the students and prepared

them to handle in schools various topics of a moral kind. A high place was assigned to music, vocal and instrumental, and to art, and the greater attention paid to these in recent years had a marked effect in refining the atmosphere of the colleges. In like manner the teaching of literature—native and foreign—had become more truly humanistic, and students were encouraged to read largely in the best authors.

Social intercourse was fostered by means of debating and literary societies, musical evenings, conversaziones and picnics, in which both staff and students joined and where a healthy spirit of friendship and union was promoted. The great defect in most of the colleges was the lack of recreation grounds.

With last session a new order of things began in the Presbyterian Training Colleges, which have been transferred to the Provincial Committees for the Training of Teachers. At present the organisation is too immature to be criticised, but its possibilities are obvious. With greater resources than the Churches could command, the Provincial Committees should be able to develop the work on still higher lines and to provide generously for the recreation of the students. There would be room for regret, however, if the larger organisation were to involve the weakening of the personal influence of the staff. Almost every one who has written or spoken to me on the subject of moral instruction has laid stress on the teacher's personal character as the most important factor, and an objection commonly taken to the modern town school is that it is too large to allow the headmaster to get into touch with all his scholars. Ample provision has been made in the scheme of new authorities for instruction in ethics, physical training and hygiene, and it is intended that the students should undertake the careful observation of school children with a view to learning how to study, utilise and allow for their physical and mental characteristics.

ELEMENTARY AND HIGHER ELEMENTARY SCHOOLS.

The Curriculum.—There is a general consensus of opinion that, while in the hands of the right teacher any subject may be made a means of influencing character, certain subjects, such as Scripture, history and literature, are especially suited for this purpose. Scripture is included because, although there are a few school boards in whose schools only secular instruction is given, the prevailing practice is to begin the day with praise, prayer, Bible and (less frequently) catechism lessons and the repetition of memorised passages. At the introduction of the Education (Scotland) Act of 1872 an attempt was made to banish use and wont religious instruction from the schools, but it failed, and since then the plan described above has been followed, there being of course a conscience clause to protect children whose parents object.

One or two of my most competent correspondents believe that the history and the Scripture lessons are robbed of much of their efficacy because they are not so vivified as to become real and of power to touch the lives of the pupils. This brings us back to the fundamental position that *the* factor in education is the teacher, his personality and skill. So in handling literature its primary purpose of cultivating the emotions may be blurred by over-anxiety to draw a moral. The impression got from comparing opinions is that there is a clear distinction between those that regard the humanities merely as a fount of moral maxims and those that regard them as moralising influences. The latter insist on teaching them intensely and trusting to their indirect effect; the former are disposed to be content with such comprehension as will make a basis for moral instruction.

A high place is assigned by some to wood-work and other forms of manual instruction because their results are so definite and because they develop natures which will

hardly respond to any kind of literary lesson; by others to nature study because it leads to reverence for the beautiful and to regard for life. Teachers report excellent results in checking cruelty to animals and wanton damage to flowers by means of lessons on their structure, the knowledge of what they have destroyed or been tempted to destroy coming as a revelation to the young barbarians. This illustrates a thesis strenuously maintained by many that ignorance is responsible for most offences committed by children and that the remedy consists in supplying the appropriate knowledge. This point of view will have to be considered later.

Moral Instruction.—On the question of the value of the elementary school as a means of forming character, I should like to quote the *caveat* of a very able inspector of schools:—

> A child is at a day school for considerably less than one-third—indeed, reckoning holidays, for not more than one-quarter of his waking hours. The remainder—two-thirds or even three-quarters—of his waking life may be spent among influences friendly, indifferent or hostile to the influence of the school. This being so it is cant to lay all the blame on the teacher.

This fact should ever be present to the mind of any one who attempts to measure the ethical possibilities of a school. It is laid down in the Scotch code that all reasonable care should be taken in the ordinary management of the school to bring up the children in habits of punctuality, of good manners and language, of cleanliness and neatness, and also to impress upon them the importance of cheerful obedience to duty, of consideration and respect for others, and of honour and truthfulness in word and act. There is, however, difference of opinion as to how all this is to be secured, and I was rather interested to find that, in some schools where the tone was remarkably

good, the headmaster, who was manifestly the source of it, was quite unable to give me any definite information as to how it came about. Personality, working more or less unconsciously, had set its mark on every part of the organisation. When we come to the machinery for securing a good tone in the school, it has to be remembered that simple Bible teaching is the accepted rule in Scotch elementary schools, about one half-hour being given to it each day. The teaching is naturally very varied, depending greatly on the teacher. The work is regularly inspected either by members of the School Board or by persons especially appointed for this work, and in some cases there is a written examination. I find a strong opinion against the examination, the ground taken being that it tends to emphasise the purely instructive side of the lessons and to interfere with the less tangible but more real religious and ethical teaching.

One correspondent reminds me that moral training is of more consequence than moral instruction, and is hardly to be measured by written tests. In some quarters apparently there is a disposition on the part of teachers to reduce the time allotted to the Bible lessons, and I find in a document issued to headmasters by an important School Board an expression of regret that occasion is found in some schools for withdrawing classes or sections of classes from the Bible lesson on certain days in order to take up other subjects of the school curriculum. The impression one gets, however, from a perusal of many visitors' reports is that this work is done with remarkable thoroughness in Scotch schools, and that care is taken to do what one Board at least especially commends to the attention of teachers, namely, to pay especial regard to the moral suggested by the Scripture narrative. Most teachers, however, rely mainly on earnest handling of the lesson and prefer to touch only lightly on the application; children

they say, are like their elders, not over-fond of being preached to.

Apart from Bible teaching, the prevailing moral instruction takes the form of lessons in hygiene and temperance, with especial reference to the dangers of alcohol and nicotine. In the supplementary classes, which are attended by children in the last years of the elementary school course, *i.e.*, between the ages of twelve and fourteen, adequate provision is made for instruction in such subjects as laws of health, thrift, nature study, drill and singing, all of which are of importance in this connection. With regard to the last subject I should like to say how much I have been impressed and even touched by the beautiful quality of singing I have heard in some schools attended by children of the poorest class, and it is not without significance that it was found in schools characterised by admirable discipline and tone. The teachers were of opinion that the singing was an important influence, and I agree. Teachers capable of getting such results in perfect voice production are among the most valuable members of a school staff. It is interesting to note that since the moral effect of music must be indirect by cultivating the emotions, support is given to the contention of those who argue for the teaching of literature for its own sake, without attempt to press the moral.

There is indeed among teachers and others what may be called a dead set against direct moral teaching to the younger children in elementary schools, although there is plenty of support for the proposal to give such teaching to the older boys and girls. Nowhere, however, have I found great favour shown towards a graded course of moral instruction on non-theological lines. Even in the solitary school where I found the syllabus of the Moral Instruction League, the headmaster was in favour of having Bible teaching also. It may be taken for granted

that a non-theological course of moral instruction is not regarded with favour in Scotland, even by those who desire direct moral instruction, and that Bible teaching combined with more or less moral instruction, direct or indirect, systematic or incidental, finds more approval. It has been pointed out to me by many teachers that they could not find time to deal with a new subject such as would be represented by a formal syllabus of moral instruction, but it is likely that, if they were convinced of the advisability of dealing with the matter in this way, they would find means to overcome this difficulty. Many view with suspicion a proposal that seems to threaten the long-established Bible teaching characteristic of Scotch schools, and to suggest the introduction of moral instruction that has no religious sanction. In some quarters the attempt even to systematise such ethical teaching as is given would be regarded as an undue exaltation of it, and as tending to separate it too much from the Bible lessons. My own impression is that there are schools where the teaching of the Scriptures might well be more definitely related to the life of the children, and where more direct dealing with them in matters of conduct might be practised with advantage.

On the other hand, a great deal is being done in some parts of the country and in certain schools to raise the standard of conduct. Thus in circulars issued by the Aberdeen School Board the headmasters are offered as many copies of Cassell's *Health Reader* as would allow members of their staff to give useful oral instruction on such subjects as the relation of alcohol to health. It may be said in passing that many authorities feel that at present there is a lack of teachers capable of giving the right kind of instruction on such subjects. In view of the important place given in recent years to hygiene in the syllabuses of training colleges, there should shortly be

a supply of suitable teachers, but meantime the most has to be made of the services of such persons as are available.

In the circular just referred to, the attention of head masters is also directed to a little book called *Plain Words on Duty and Conduct for Boys and Girls at School.* It attempts to deal in a simple direct fashion with moral questions and is used in the Aberdeen schools. In like manner it is an instruction to teachers under the Govan School Board that to pupils in and above Class IV. a lesson should be given, on the last Friday afternoon in each month, from the "Suggested List of Lessons on Morals and Manners," and that on the other Friday afternoons a lesson shall be given from Dr. Richardson's "Drink and Strong Drink," and Dr. Snodgrass's "Manual on Health of Body in Relation to Alcohol". In schools under the Dundee School Board moral instruction is given in connection with temperance, hygiene and laws of health. The Glasgow School Board arranges for lectures on physiology in relation to temperance, attention being directed to the action of alcohol on the tissues and vital processes and also to the dangers of juvenile smoking. The Edinburgh School Board also enjoins special moral lessons on thrift, temperance, etc., but a teacher under that Board is of opinion that the daily biblical instruction continues to hold the most important place in the practice of teachers as a means of inculcating the moralities desired by the Board.

In some schools the head master has weekly talks with the boys and girls and utilises these to speak with them about questions bearing on their own character and the tone of the school. Means are taken also to get into touch with the parents and to discuss with them their children's regularity and punctuality of attendance, progress in school studies and habits, and, in particular, out-of-school employment. When the employment of children is

against the law, the remedy is provided; but it is not so easy to deal with cases in which the employment is legal and yet is seriously impeding the child's progress. Here the teacher has to fall back on moral suasion, and I have been present when that was used with great skill. The general character and conduct of scholars are markedly benefited by physical exercises, the weekly use of the school bath and regular daily attention to personal cleanliness. It is not easy to look after this last matter without offending parents, but many teachers have the tact to achieve success. Good results have also followed where Boards or teachers or private persons have taken steps to encourage the use of the public baths. The formation of swimming clubs is found to be a great incentive, especially to boys, to frequent them.

The School and Life.—As far as the schools succeed in preserving and promoting the physical welfare of the children, in educating their will and in training them to good habits, they manifestly fit them to be good citizens, but, in the supplementary classes of the elementary schools, a direct attempt is usually made to do this by means of such subjects as citizenship and empire study. These are intended to give the pupils a knowledge of their country and of the empire of which it is a part and of their civic privileges and responsibilities. Where history is effectively taught it is a potent influence in the same direction. What is of course desirable is a reasoned pride in the country and its history—free from mere brag and vaingloriousness—and manifesting itself in readiness to undertake the duties that fall to citizens. It is still too soon to estimate the success of the supplementary classes in producing this, but the courses have been well planned and are capable of being turned to good account. Some teachers favour flying the national flag on the school, and assembling the senior scholars on the anniversaries of

notable events in the history of our country, when suitable addresses would be delivered; others regard this kind of thing as ostentatious, and rely on sound instruction in the subjects referred to above. In Scotland there is no reason why teachers should not organise this and other departments of their work so as to produce the best educational results.

Co-education.—As is well known, co-education has long been the practice in Scotch schools (except in Roman Catholic schools) and for some years has existed in the Scotch Universities. It is needless, therefore, to enter into a discussion of it, but it may be interesting to point out that the effect of recent codes has been to separate the sexes to a certain extent. The supplementary classes provide distinctive work for boys and girls, who are therefore taught in separate groups, in the same school if it is large enough, or otherwise in pairs of schools linked together for the purpose. The trend of the evidence is in favour of this differentiation when the girls are entrusted to well-educated women. It is probable that for direct moral instruction it would be advisable to have boys and girls in different classes. But while circumstances seem to be operating against the long-established system of co-education, many teachers are still strongly in favour of it.

Games and Exercises.—One of the most recently established developments in connection with elementary schools is the greater attention paid to exercise and games, especially in towns. While there is cordial approval of gymnastics, military exercises find few supporters, and neither of these forms of physical culture is so heartily favoured as are swimming, football, cricket, hockey and tennis. In Edinburgh great interest has been taken in this department of school life. The School Board has paid £5,000 for a playing field and has established a Games Committee, which includes representative

teachers. Competitions have been arranged between different schools in Edinburgh, and teams have been selected to play football matches in London and Glasgow. A field has been rented for the use of the higher grade schools, in connection with which it is also proposed to form a golf club.

In the primary schools of various cities are to be found scholars' and ex-scholars' clubs where indoor games, simple dances, music and readings are indulged in. These clubs have a marked effect in developing character and giving a sense of responsibility, and an appreciation of organisation. Wherever I found them, I also found senior pupils co-operating with the teachers in the class-room, in the school generally, and in the playground, in carrying on the work and maintaining good order. These pupils are also found helpful in connection with visits to public buildings, picture galleries and other places of interest, such visits being now a common feature of school life. They are made either by the pupils on their own account or by classes in charge of teachers.

Home Life of Pupils and Physical Culture.—All this kind of work does something to counteract the evil effects of the home life and social environment that, in so many cases, tend to thwart all the efforts and influence of the teachers. In connection with this part of the inquiry I have had access to much valuable material collected by various investigators, but the limits of my space do not allow of more than an indication of its significance. In some districts nearly every influence which touches the child outside the school is evil; nearly all that the child learns or hears of what is good or beautiful comes from the teacher, and I have been absolutely astounded to find what has been achieved by men and women of high character in the face of conditions too dreadful for description.

Grave obstacles to effective work are also presented by

the physical condition of many children, but that matter has now been thoroughly investigated, and medical inspection of schools is rapidly becoming part of the routine. In connection with such inspection the services of the teachers have been enlisted, and this has helped to enforce the necessity for reducing the number of pupils in a class. It is felt that the individual attention necessary to supervise the physical, intellectual and moral education of children is impossible in a class that exceeds forty in number. This individual attention is often directed towards preventing, detecting and checking particular bad or vicious habits, and of late vigorous efforts have been made to put down juvenile smoking. Various plans have been tried—instruction in the evil effects of the practice, the personal influence of the teacher, the formation of anti-smoking societies, or actual punishment, but most masters agree in deploring the continued prevalence of the practice, and the difficulty of checking it. Persistent vigilance and activity are required, and teachers feel that they ought to be supported by legislation on this subject. Physically and morally, the boy victim of cigarette-smoking is unfit to play his part in the battle of life.

A boy's chances of getting a good start at school are brighter than ever. The institution of industrial, commercial and agricultural courses in primary schools was a wise step, and it remains for teachers, pupils, parents and employers to make the most of them. Household courses for girls have also been established, and no doubt further experience will enable these and the other courses just mentioned to be more precisely adapted to the actual needs of society. It is among the pupils attending such courses that it has been found possible to excite an interest in public libraries, the managers of which are always most willing to co-operate with the teachers.

Continuation Classes.—Many regret that the good work

done in the supplementary classes is often lost because it is not carried farther in continuation evening classes, and there is considerable favour shown to the proposal to make such classes compulsory up to sixteen or seventeen years of age. This could hardly be done, however, without the co-operation of employers, since the addition of evening school attendance to a full day's labour would in many cases be a physical impossibility. As it is, inspectors report finding pupils at these classes so manifestly exhausted as to be incapable of mental effort, even if they are not actually asleep. Even in primary schools I have found instances where a boy was working twenty hours a week for 2s. 6d., and another who was working thirty hours a week for 1s. 6d. In Edinburgh steps have been taken to ascertain what subjects employers think might suitably be taught in continuation classes. This may be the beginning of a movement to bring employers of labour into more intimate relations with the work of the education authorities, and, if this were done, they might well take the important step of granting partial exemption to their employees on the days when the evening classes met.

INDUSTRIAL AND REFORMATORY SCHOOLS.

The general impression seems to be that the abundance of practical work in these schools has an excellent effect on the character of the pupils, while it is found that they readily secure employment as apprentices or improvers. My correspondents seem to think that enough is done to keep in touch with the pupils after they leave school, but that this work has to be carried on with great circumspection, so as not to draw attention to their past circumstances. In the matter of general education complaint is made that the schools are understaffed; otherwise satisfaction is expressed with what is attempted and accomplished.

It is interesting to note an experiment just started by the Edinburgh School Board. By means of a Day Industrial

School managed by a special committee, which consists partly of co-opted members, it is hoped to get hold of older boys and girls who require control, and, in consultation with their parents, to place them in suitable occupations. Each pupil so placed would be under the supervision of some individual member of the committee who would act as guardian and adviser. There are great possibilities in the plan, and its development will be watched with interest.

PREPARATORY, SECONDARY AND HIGHER SCHOOLS.

The Curriculum.—Of the subjects in the curriculum, Scripture, literature and history are most in favour as ethical studies, but several teachers have been careful to point out that, in the hands of a competent teacher, any subject may be made to contribute to the formation of character, and that mathematics and science, for example, give an excellent discipline. There is an almost unanimous opinion that the amount of manual work and practical training is sufficient. Within recent years, science—in the laboratory and in the field—has become a prominent feature in the curriculum, while in connection with mathematics and geography it has become usual to carry on practical work, often in the open air.

Moral Instruction.—While the ethical value of education is emphasised by every one, there is very little liking shown for systematic moral instruction. The tone of the school and the personality of the teacher are relied upon as the chief factors in a sound training. Even in boarding and Church schools less reliance is placed on formal treatment of the moralities than on the whole influence of the teaching, the atmosphere of the school, and the chapel services. Bible lessons are usually given in the day schools, either by the class masters or by the headmaster to the whole of the upper school, while others take charge of the lower school, and the moral teaching sug-

gested is touched upon but not obtrusively. There is a marked objection to preaching to the scholars unless some occasion has been given. Where an opinion was expressed in favour of lessons on health and morals, it was with the proviso that these ought to be given by an expert —say a medical man or woman—not by a regular member of the staff. I found a widespread reluctance to face the question of sexual morality, the prevailing attitude being that, when proper vigilance is exercised, when the pupil's time is fully occupied, and when actual offences are dealt with, all is done that is either possible or desirable. Very few are prepared to take the risk of supplying the knowledge that might be a safeguard, although some recognise that, where biological science is taught, it might be utilised to remove the ignorance that is sometimes so severely punished.

Home Influence.—There can be no doubt that, especially in the case of private schools, the tone of the school is lowered and its influence damaged by frequent changes of school, by irregular attendance, by delay in beginning the school year and by failure to complete it. Most of these evils affect all the higher class schools, and the facts have been commented on in official reports. Nearly all teachers complain of these hindrances and very many lament the indifference or the weakness of parents, who do not seem to realise the harm that is done to the children in this way, or to be able to stand between them and the distractions which interfere with their school duties. There seems to be no doubt that schools suffer severely from the amount of time taken up by dances and other social engagements, by the exaggerated emphasis put in some homes on pleasure, and by the lack of parental authority. In consequence, while the general feeling in Scotland is against boarding schools, it is recognised that the circumstances of some children make it eminently desirable that their education should be obtained in one

Where, however, the home influence is either sympathetic or not injurious, the day school is preferred.

Corporate Life.—In most of the day schools a good deal has been done to secure something of that wholesome corporate life which is characteristic of the good boarding school. The form master or mistress has special opportunities of getting to know the pupils, and therefore of moulding their characters. School games of all kinds are common, and in many schools there is a games master or mistress, who is in a particularly favourable position for becoming intimate with the boys or girls. In large towns the drawbacks are the distance of the recreation grounds from the school and the consequent loss of time. While the games are not compulsory, the love of the school is such that all the scholars share in them to some extent. Where a cadet corps has been established, its influence is said to be excellent.

School societies and magazines are found in most schools, but in many cases it is difficult to keep them in vigorous life; the distance of the school from the homes of the scholars and the claims of Church and other societies being the chief obstacles. Much depends on the lead given by the older pupils, and that again depends on the position assigned to them in the school. In some schools there is a captain, who, with the help of other seniors, assists in maintaining a good tone; in others there is an ephorate or school council; in others a system of monitors or prefects. On the whole, one gets the impression that a great deal is being done to make the school tone wholesome and helpful.

What seems to be most desired by the teachers is a keener interest on the part of parents in their children's work. Some schools invite the parents to visit the classes on certain days; others try to enlist their sympathy by means of exhibitions and sports; all issue reports at intervals, although doubt is expressed as to whether these

reports are very carefully studied. It may be worth while to record the suggestion of a prominent woman teacher that no pupil should be accepted without a certificate of character, and with this may be taken another suggestion, that the school reports should be fuller and franker.

The Schools and Life.—The teaching of civics in one form or another is common in the schools, and in this connection I may mention the proposal to get citizens who are engaged in public life to give lectures in the schools on the municipal departments with which they are connected. Patriotism does not seem to be taken up as a separate subject, but many teachers, by cultivating school patriotism, by impressing on their scholars their future duties and responsibilities as citizens, and by making good use of history lessons, reach the desired end by indirect means. The opinion was frequently expressed to me that patriotism is a natural product of boy-nature and requires purification rather than cultivation.

Many schools are interested in social and charitable work, contributing to philanthropic objects such as Fresh Air Fortnight Schemes, supporting a cot in a Children's Hospital, helping in Guilds of Play, and so on.

The schools are so controlled by the demands of external examinations that, except in so far as these are in harmony with the future life, not very much direct preparation is made for subsequent duties. Girls learn to sew and sometimes to cook, but beyond this nothing seems to be done. But in the towns there are, of course, institutions or classes where special instruction can be got.

It may be said in conclusion that nearly all authorities are opposed to co-education during adolescence. They think that girls should be taught by women, and boys by men, if the intellectual education is to be the best possible, and if moral questions are to be treated with adequate fullness and frankness.

CHAPTER XXXIII.

IRISH EDUCATION AND IRISH CHARACTER.

By Mr. STEPHEN GWYNN.

EDUCATION in Ireland has been organised by the State in accordance with English ideas. Had English influence been able to bring about any large measure of conformity between the two countries, there would have been little or no need for a separate paper on moral training in Irish schools. But what conformity there is, is purely superficial; and although free development has been hindered, and Irish institutions for teaching are less characteristic than they would have been if entirely left to themselves, still the moral influences which emerge wherever pupils and teachers are brought together reveal themselves in Ireland, and reveal themselves as Irish. The object of this paper, then, is to illustrate, so far as possible, the nature and the symptoms of these distinctive influences.

First of all, it may be said broadly that no ordinary person in Ireland contemplates the possibility of teaching morality apart from religion; and by religion is meant emphatically this or that particular creed. Almost every school maintained by the State is managed locally by a clergyman, who appoints the teacher, and public feeling is so strong on the matter that in any neighbourhood even a small group of families of any particular denomination is always provided with a separate school of its own. Of late, indeed, opinion has begun to agitate for associating the laity with the clergy in the management of schools; but

this does not indicate any desire to lessen the importance given to the part played by religion in education.

Further, so far as Catholic Ireland is concerned, an immense proportion of the teaching both in primary and secondary schools is done by members of religious orders, and in these, of course, there is no conception of separating moral influences from religious. There is, however, no evidence known to me that even in the few Protestant schools which are partly or wholly under lay control any duties, other than those of ordinary school work, are inculcated except as part of a Christian's religious obligations. This entire state of things is due to the fact that positive Christian belief, and the practice of religious observances, are everywhere in Ireland very general, and among the Catholic population almost universal. It is also hardly necessary to point out that in many respects the standard of Irish morality is so high that the example of Ireland may be quoted with confidence in support of the view which makes moral teaching necessarily a part of religion.

But from such broad generalities there is not much to be gathered, and I proceed to examine in some detail the existing institutions—beginning at the top with higher education.

It follows from what has been said that, in the general opinion of Irishmen, there can be no positive moral influence where there is no religious teaching; and for that reason a university without a school of theology or arrangements for corporate worship is, to Irishmen, a university deficient in moral safeguards. This accounts for the fact that Catholic opinion was much less opposed to the Protestant University of Dublin than to the more modern Queen's Colleges, which, designed by England to provide for the wants of Ireland, excluded religion entirely from their purview. This provision has satisfied no one, except to some extent the Presbyterians, who accepted Queen's College,

Belfast, with some alacrity, though in practice demanding that its head shall always be a staunch professor of their own persuasion. But Catholics as a body have refused to accept either the University of Dublin with its Protestant atmosphere or the "godless" Queen's Colleges; and since Ireland is mainly a Catholic country, it is clear that not much can be gleaned on the subject of Irish ideas of moral training from Irish universities.

Yet Trinity College is well worth study, for in it we have a free growth, typifying both in its virtues and in its defects the ruling Protestant class, landed and professional. Here, unquestionably, the chief moral influence is that of the Church, felt, as at Oxford, directly through the chapel services and sermons, and indirectly through the presence of a large body of theological students. The second of these influences is specially strong in Dublin, because these students have an organisation of their own in the University Theological Society, and also because the work of the Divinity School at Dublin comprises much that is done in England by the training colleges. I should therefore be inclined to put the positive influence of dogmatic religion higher at Dublin than at Oxford.

On the other hand, the vaguer humanitarian enthusiasms which are more or less allied to Socialism, and with which the High Church party willingly allies itself, have, I think, much less hold in Trinity than at the English universities; though the movement which sends so many brilliant young Englishmen into work (temporary or permanent) in the East End of London has its parallel in the recently organised Social Service Society, which attempts something for the reclamation of Dublin slums. Again, in regard to more definitely political aspirations, Irish Protestants are somewhat unfortunately situated. Trinity as a whole has no sympathy with the ideals that appeal to Ireland as a nation, and it always

seems to lack first-hand touch with the best English thought, whether Liberal or Tory. This isolation from the main movement of Irish thought and feeling on the one hand, and on the other, this enforced separation from the current of English life, keep the place a little old-fashioned; and to generate enthusiasm, ideals and feelings need a certain freshness. If it be held (as I should hold) that a university's main moral function is to produce enthusiasts rather than merely decent citizens, in this respect, I think, Trinity fails.

In regard to the less direct influences, a good deal may be noted. The general trend of life in Trinity is towards frugality, just as at Oxford it is towards extravagance. Consequently, money is less of an advantage, poverty less of a drawback than at the English universities; the standard of living is more uniform; and in the society of which the university is typical, and which it influences, respect for wealth as wealth is noticeably rare. Again, the idea of education is more disciplinary than in England. Irishmen go to college, not to acquire culture by contact, but to learn certain definite things; and the university, in its anxiety to find out if the task is being learnt, multiplies examinations. The same idea pervades all Irish education—the old-fashioned demand for a positive result in knowledge; and if it leads to an excessive value set upon these tests, it also goes far to discourage idleness.

In another matter Trinity College is typical of Irish ideas generally. Games are simply taken as games, not as a main business of life in which success may even have a marketable value. Everybody recognises their physical use, and more than that, their use as a means of bringing men together. But nobody in Ireland, save here and there a stray apostle of English notions, talks of the moral lessons to be acquired by fielding out or patient

batting. Compulsory games at school are practically unknown; nobody plays unless he wants to; so that the duffer does not experience the questionable moral advantage of physical discomfort and frequent humiliation, and the naturally painstaking or excellent athlete gets no more than his fair chance of exercising his gifts. And these are less likely to have an undue importance in their possessor's eyes, because they will not of themselves lead him to a position of great distinction in an Irish university.

Unfortunately, Trinity College is the only place in Ireland—unless perhaps a saving clause should be made for Queen's College, Belfast—which offers what is meant by a university life. Cork and Galway lack students and lack tradition. The Catholic University College in Stephen's Green brings young men together only in classes and in one or two debating societies; and it is entirely controlled by a religious order. Yet even so, I question whether, in some ways, life does not beat stronger in it than in Trinity; whether the moral influences proper to a university, the enthusiasm, the contagion of generous ideas, are not here more strongly felt. The reason for this view must be given.

Trinity has never been the University of Ireland. It is ceasing to be the University of Protestant Ireland, for Protestants, who can afford to do so, send their sons increasingly to Oxford or Cambridge, and Trinity, which has not known how to create a true and special function for itself, is becoming merely a cheap substitute for these English institutions. And the reason for this is a moral reason which goes to the root of many questions connected with Irish education. Should Irish schools and colleges seek to educate citizens for the Empire, or citizens for Ireland? During the last half century, while the Imperialist idea has been developing in England, Trinity has thrown all its moral weight into support of that idea.

But the Imperialist idea in England is very different from the same idea as viewed in Canada or New Zealand or Australia; and universities in these countries address themselves particularly to local needs. In the section of Ireland which Trinity represents, local patriotism is held to conflict with Imperial patriotism, and one has to observe that Trinity's Imperialism is forwarding tendencies which are leaving her drained. Nationalists may respect the sincerity of convictions so pressed in defiance of a local interest; but a university, whose main emotional appeal is directed towards evoking primarily an enthusiasm for England, cannot be of much use to Nationalist Ireland. Catholics may (and do) respect the thoroughness of the religious teaching, and the strong grip which Protestantism keeps on the university; but a university which inculcates morals through a non-Catholic religion is not precisely suitable to Catholics. Yet Catholics and Nationalists alike infinitely prefer a university or a college or a school with strong Protestant beliefs, or strong Imperialist patriotism, to an institution with neither beliefs nor patriotism at all. The colourless and merely scholastic ideals of the Queen's Colleges, and the huge examining machinery known as the Royal University, typify in their total lack of moral influences all that is worst in the educational system under which Ireland labours.

I pass to a brief examination of the boarding schools, institutions which have never flourished in Ireland. Nearly all Protestants and many Catholics, if they can afford it, send their sons to England to be taught. The ideals of the English Public School have reacted so strongly upon Irish Protestant schools that nothing need be said of these —not one of which has ever, within living memory, had a continuous prosperity. The important Catholic schools are managed by the great teaching orders, especially by the Jesuits, and managed at astonishingly low cost. They

give everywhere more than value for the fees which they receive. No unendowed institution could compete with them; and it practically comes to this, that the regular clergy subsidise education with their own unpaid labour and even with their own funds, in order to maintain their influence over the faith and morals of their country. Whether it might be more to the advantage of Irish parents to pay more and get something different, is another question; but those of us who least like the exclusive delegation of these important functions to the priesthood, cannot but admire the thoroughness and consistency with which the Catholic priesthood's idea is carried out. It would be hard to overstate the moral effect of that vast organised system of self-sacrifice and self-suppression.

Three or four points may be noted in relation to these schools. One is, that in all classrooms and playgrounds, a master is always present. Comparing this with the system in vogue at many English schools, under which a boy out of school hours is always forced to live in public by rules which compel him either to be playing some game or looking on while others play, I prefer the system of frank supervision, as leaving more individual freedom and choice of pursuits, and as making serious bullying impossible. Generally, the idea that it is good for a boy to be knocked about without stint is foreign to Irish ideas. A pleasant and characteristic feature of Jesuit schools is the habit of telling off some boy to act as companion and cicerone to a newcomer for his first week or fortnight; and the ridiculous English fashion which prescribes that the smallest fag should be described as a "man" is unknown. Christian names not surnames are used generally. The unpopularity of boarding schools in Ireland is due to the great value set upon home life; and an Irish boarding school is far less distinct from home life than an English one.

English eyes would be surprised and a good deal shocked

by the presence of a billiard table in every playroom; yet it may fairly be argued that it is wise to limit the number of things that have the fascination of the forbidden. A more serious criticism would address itself to the permitted slovenliness. Untidiness amounts to a national vice in Ireland, and, though one may overstate its gravity, the secondary schools could and should do much more to remedy this national defect than they are at present doing. At one first-class Irish establishment—admirably equipped with buildings, playground, and all other appliances—boots go unblacked from one end of the month to the other. The boys who come here come largely from the well-to-do farming class, in whose homes, in many ways so pleasant and worthy of respect, there is often a lamentable lack of that charm which comes of notable housewifery. The young men who return from this school will be less apt than they should be to value good housewifery in their wives and mothers.

But of all sinners in this regard the State is the chief offender. Under the Code of the National Board of Education a national schoolmaster or mistress is bound to teach cleanliness and decency by precept and example. He or she is paid an average wage (without allowances) of thirty shillings or one pound a week according to sex; and out of that an appearance befitting superior station has to be maintained—for in Ireland the schoolmaster has always a position of some dignity. For the school the State provides four bare walls, a roof, not always weatherproof, and a few desks. Firing is not provided. Decoration is subject to inspection, and any picture which can be held to have a religious or remotely political bearing is a gross offence against the Code. It follows, in practice, that bare walls are kept bare, though not clean; and let it be remembered that Catholicism, if left to itself, in education always trusts greatly to the appeal

to the eye. In every Catholic school uncontrolled by the State the emblems of religion are everywhere present. National schools under State control, even in places where there is not a Protestant child within twenty miles, are rigorously forbidden the use of any such embellishment. On the other hand, Protestant schools which would gladly, and, as I think, most laudably, furnish themselves with pictures recalling such memories as the shutting of the Derry gates, come under the same tyranny of compromise. Taste and culture are the expression of an individuality, and individuality is forbidden to Irish teachers in State employ. The State puts a schoolmaster into a schoolhouse, without adequate payment for himself, without adequate provision either for building or the upkeep of building; it bids him to keep it clean, but pays no servant to wash or sweep; and, while enjoining the absence of dirt, it checks and hampers that desire to decorate, which is the positive side of order and taste. The result is, broadly, slatternly schools.

There could hardly be a better moral influence in Ireland than tastefully and brightly decorated schools, cleanly kept. But to secure this the State must provide money, and must give individual freedom. Instead of that, it adapts its institution to the lowest standard of living; and the raggedest child out of the dirtiest cottage will probably be in full keeping with his environment when he takes his place in class.

The same tyranny of compromise sterilises the whole teaching on the moral side. Nothing must be taught anywhere which could offend any susceptibility—except in the hour licensed for the teaching of denominational religion. There must be no appeal to Irish patriotism, whether it be of Protestant or Catholic. Irish history may not be taught as a subject, and, until lately, anything bearing on it, however remotely, was tabooed. The poem "Breathes there

a man with soul so dead" was struck out of a lesson book, lest it should encourage sedition. To-day certain accepted books on Irish history may be used as readers; the Irish language may be taught, and is taught; and gradually with these changes new moral influences are coming in. Irish children are being encouraged to remember their nationality. Yet, meanwhile, the teacher, who is to instruct them in the duties of a good citizen, is debarred from taking any part in local politics, from serving on any local council. He is forbidden, in fact, to be himself a good citizen; forbidden to be anything more than the colourless instrument of a system of compromise and countercheck. Nothing is more certain than this, that to get a good teacher you need a man's whole personality; you must enlist all his beliefs and his feelings in the exercise of that moral function of education which can never be fulfilled by a mere machine for imparting the rudiments. Man everywhere, but especially in Ireland, is, as Aristotle said, a political animal. The State in Ireland, when organising education, tries as far as possible to eliminate the man and produce the pedagogue.

Take, for contrast with all this, the purely native institution, now unhappily extinct, of the old "classical academies" kept in the country parts of Munster by private laymen. In the eighteenth century, and on into the nineteenth, these men kept alive the tradition of Irish popular poetry, sometimes with a real gift. For good or for bad they were persons of character and of talent, and the last of them is alive, though he keeps school no longer. He taught boys who had learnt the rudiments at the ordinary national school, and who wished to carry on their studies with a view either to the priesthood or to medicine. He was paid only by the fees of his scholars, who were either the sons of farmers about him, or of men living at a distance, who sent their children to be part of the family

in some farm where they had kinship or acquaintance. Thus existence for these scholars was divided between the home life of a farm and the hours of school. There was, however, a small element of what in Ireland were called "poor scholars"—boys from the less prosperous North and West, who came (sometimes walking the whole journey) to get learning gratis. To them teaching was never refused, and their board was provided by the farmers, who "would be snatching them from one and other," since they assisted the other children in preparing tasks.

Now, in the school which my friend has described to me, there was no formal teaching of anything but the prescribed subjects. But literature would be lying about—Haverty's *History of Ireland*, and the Nationalist papers of the day—and the teacher was there always ready to expound and answer questions. Himself a fighting politician (a member of the Fenian organisation, whose name is still sacred throughout Ireland), he was careful never to draw in or compromise his pupils; but to teach them the story of their country and discuss it with them were part of his natural occupation. He taught Irish also, the tongue readiest to him, for he held that Irishmen should know their own language; but the essential business of his school was teaching the simple old-fashioned curriculum, Latin, mathematics, and some Greek. Yet because he was a man who loved and valued knowledge for its own sake, and loved and valued literature, it is probable that he gave a more real training to the mind than is achieved by the most modern system of hand and eye culture and the rest of it. He taught neither religion nor morals, but his teaching assumed throughout, what his example showed, that a man should be true and thorough in what he professed to believe, and should be ready at all times to make sacrifices for principle. Such a school had the only moral influence which in Ireland has ever counted for much—the

influence of a strong personality, acting in alliance with the influences of a fully realised religion and of an ordered family life.

I sketch a more concrete picture that always rises in my mind with a ray of hope, when I think of education in Ireland. Out of doors, winter twilight falling on a wild landscape within hearing of the Atlantic surf; the man of the house coming out to talk to me, a handsome Irishman of the old school, frieze-clad, with the traditional side whiskers, the humorous eye and mouth. We talked for a while in the cold, then "*Gabh i leith isteach*," he said, "for I hear you have the Irish". As I paused in the door to phrase the Gaelic salutation, more devout and courteous than would come to my lips in any other tongue, I was astonished at the company gathered in the long low room. Chairs were set by the wide hearth of course, and from one of them the woman of the house rose to greet me; a settle ran along the side wall, and its length was filled with men and women blotted against the dusky background. But the centre of the picture was a narrow deal table set in the middle of the room, with candles on it, and benches on each side, and on the benches fully ten children busy with books and copies. "Are these your burden?" I asked in the quaint Irish phrase. "A share of them," the man answered; and then I understood that some belonged to other neighbours, and that it was a mutual arrangement for friendliness and help. None of the children budged; there they were, drilled and disciplined at their work, in the middle of the room, while their elders sat and chatted quietly. I have never seen elsewhere anything which so filled my conception of what a home should be, as that farmhouse in Corcabascinn—so full of order and good governance, yet so free of constraint, so full of welcome, yet so lacking in expense or display. For, understand, we who were strangers were brought

(much against my will) into the state-room or parlour beyond the party wall, and drink was pressed upon us hospitably. But the neighbours who had come there (and came daily, I fancy) came neither to eat nor drink (unless maybe tea might be brewing) but simply to sit and smoke and talk, and watch that their children got their lessons properly. And at the end, perhaps before they parted, perhaps when the family was alone, the rosary would be said by the turf fire, that made, winter or summer, the centre of all that pleasant existence.

It is a pity to think of how poorly the National school, to which those children would go with their tasks in the morning, seconds the help which this home life gives it. Easily could the school—which takes whatever real light it has from the home, just as it depends for warmth on the few turf which scholars bring daily along with their books —reflect sound and fruitful ideas on to the home through the children. It could teach the children and the parents, not only the political, but the economic history of their own country; it could teach them what has been done in Ireland, what has succeeded, what has failed, and why; it could teach them, who are already proud of being Irish, to have new reasons for their pride; it could teach them, who are already willing to do their best for Ireland, into what channels the driving force of that willingness may be poured.

Outside of definite religion, the only fruitful source of educational ideas connected with the moral order that I see in Ireland is the Gaelic League. This organisation, founded to save from extinction, and to revive into new prosperity the national language of Ireland, based itself entirely upon a moral appeal. It appealed to Irishmen as they were proud of their race, to save the most distinctive symbol of their nationality; and the appeal met with an extraordinary promptness of response. But to stimulate

and promote the movement, it was found necessary to widen the propaganda. Irishmen were urged to learn Irish, and to speak Irish because of pride in their country; the same organisation soon began to teach that an Irishman who set an example of drunkenness, or gave an occasion of it, not only sinned against himself, but against his country. Vulgar and indecent literature was denounced as un-Irish; Irish dances were advocated, not only for their admirable grace and their historic interest, but also because it was held that dances like the waltz, departed from the austere standard of Irish morality. Irish men and women were taught to buy goods of Irish manufacture by the people who taught them to learn the language, on the ground that if the Irish nation continued to ebb away out of Ireland, nationality and language must perish together.

Thus through the medium of a propaganda which at first sight would seem merely literary and archæological, many practical issues of life were related to a purely educational purpose. There is no doubt that the Gaelic League, now a widespread and solidly established organisation, spending on the whole, perhaps, £30,000 or £40,000 a year on its enterprise, has done as much to promote temperance, and to further Irish industries, as it has accomplished in its peculiar task of reviving the old tongue. Primarily a teaching institution—for each of the League's eight hundred branches exists to hold classes for Irish study—it has linked with the linguistic teaching a moral idea. The reaction has been mutual, for there is more intelligent thought on the methods of linguistic teaching in the Gaelic League than one would easily find in all the schools and universities of Ireland. The appeal to pride of race has quickened intelligence no less than enthusiasm.

It is a very remarkable fact, that the great teaching order of the Christian Brothers has taken up the teaching of Irish and generally the Gaelic League's whole propa-

ganda more thoroughly than any other organisation in Ireland; very remarkable, for their practical success is so conspicuous that Protestant clergymen have repeatedly from the pulpit appealed for extra support to Protestant schools whose pupils, as one preacher said in my hearing, were being ousted in all competition for employment by the lads from the Christian Brothers' schools. Whatever the post was, the preacher said, this body of lay Catholics seemed always to have a candidate specially prepared for it. One of the greatest institutions in charge of that order is the industrial school at Artane, near Dublin, where eight hundred boys are being prepared for different trades. Every single one of those boys is now being taught Irish; that is to say, a linguistic training with a special appeal to the learner's patriotism has been superimposed on the ordinary rudiments. It is a great experiment made by enthusiasts who are also teachers with an intensely practical bent.

It is too early even to forecast the effect which is likely to be produced upon Irish education generally by the new universities set up under Mr. Birrell's Act. Yet this may be said. Irish education needs reform from the top downwards, not from the bottom upwards. It has lacked idealism, and these universities in which the land, whether of the north or the south, will be free to express its own character, can and should set up ideals which will govern every school in the country. Trinity College has been free to follow its own bent, and its eyes to-day are, in scriptural phrase, "on the ends of the earth". Primary education, secondary studies, as governed by the machinery controlled through the Board of Intermediate Education, and university teaching as directed and rewarded through the Royal University, have all in the last resort been inspired by Englishmen who thought it very desirable that Irish boys and girls should learn to read and write

and cipher, and that young men and young women should equip themselves for clerkships in the civil service, but who never for one instant realised that the end of education is divergence not conformity—to elicit, whether from the race or from the individual, a full and characteristic development. In twenty years perhaps a paper of interest may be written to show the positive results of education upon Irish character. At present the most noticeable facts are negative, and may be summed up by affirming a total lack of correspondence between the system employed and the needs and qualities of the Irish people.

SHORT BIBLIOGRAPHY.

[In preparing this bibliography I have received much help from Miss Alice Eadie, Mr. Harrold Johnson and Mr. Gustav Spiller.

In using it, reference should be made to the corresponding bibliography for the U.S.A., printed in Volume II. (Foreign and Colonial) of this Report, as the two lists supplement one another.—Ed.]

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[Especially introduction and chapter i.]

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[Especially introduction (*b*) and (*c*).]

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LIST OF THE SPECIALLY APPOINTED INVESTIGATORS WHO AIDED THE EXECUTIVE COMMITTEE IN THEIR INQUIRY.

1. For the United Kingdom.

Mr. J. Shawcross, M.A., University College, Oxford.
Mr. Henry Herbert, Headmaster of the Godwin Road Council School, Forest Gate, E.
Miss Alice Ravenhill.
Miss Bessie H. Clift, Headmistress of the Wandle Junior Mixed Council School, Wandsworth, S.W.
Mr. H. Bompas Smith, M.A., Headmaster of King Edward VII. School, Lytham.
Miss S. E. Wells, Joint Secretary to the Central Education Committee of the Society of Friends.
Miss E. P. Hughes, Member of the Glamorgan Education Committee; formerly Principal of the Cambridge Training College.
Mr. A. M. Williams, M.A., Principal of the Church of Scotland Training College, Glasgow.
Mr. Stephen Gwynn, M.A., M.P.

[The chapter on "Sunday Schools in Great Britain" was edited by the Rev. Dr. Estlin Carpenter, with the help of contributions from Miss Barbara Forth, the Right Rev. Monsignor W. F. Brown, Mr. Arnold Rowntree, Mr. J. Morgan Jones (Aberdare), Mr. Charles F. Cooper and Mr. John W. Hirst.]

2. For France.

Mr. Harrold Johnson, Secretary of the Moral Instruction League.
Mr. T. Edmund Harvey, M.A., Christ Church, Oxford; Warden of Toynbee Hall.
Miss Eleanor F. Jourdain, Vice-Principal of St. Hugh's Hall, Oxford.
The Rev. Edward Myers, M.A., St. Edmund's College, Old Hall, Ware.
The late Mr. Reginald Balfour, M.A.; formerly Fellow of King's College, Cambridge.

[Mr. Balfour did not live to complete his report.]

3. For Belgium.

Mr. J. H. Yoxall, M.A., M.P., Secretary of the National Union of Teachers.

4. For Germany and Switzerland.

Mr. Gustav Spiller, General Secretary of the International Union of Ethical Societies.
Miss Jessie D. Montgomery, Member of the Exeter Education Committee.

5. For Denmark and Norway.

Miss H. Forchhammer, Copenhagen.
Dr. Otto Anderssen, Christiania.

6. For Canada.

Dr. A. H. Mackay, Superintendent of Education for Nova Scotia.

7. For Japan.

Baron Kikuchi, LL.D., formerly Japanese Minister of Education; M.A., Cambridge; Hon. LL.D., Manchester.

*** The Committee are also indebted to various correspondents for acceding to their request for information about moral instruction and training in Australia and New Zealand, and especially to Mr. Cyril Jackson, Mr. G. H. Hogben (Inspector-General of Schools, New Zealand), the Rev. A. C. Hoggins, and Miss E. A. Marchant.

For the contributions from American teachers they are indebted to the kind offices of Mr. Clifford Webster Barnes.

LIST OF THOSE WHO GAVE ORAL EVIDENCE.

On the invitation of the Executive Committee, the following gave oral evidence on the subject of moral instruction and training in schools. Selections from this evidence are printed in this volume, but reasons of space have made it impossible for the Committee to publish much that was of value to them in their deliberations.

Dr. F. H. Hayward.
Dr. J. W. Slaughter.
Dr. A. Beresford Kingsford.
Mr. R. F. Cholmeley.
Miss F. Gadesden.
Prof. John Adams.
The Rev. Cecil Grant.
Miss P. Lawrence.
Baron Kikuchi.
Mrs. Bryant, D.Sc.
Mr. F. J. Gould.
Mr. J. H. Badley.
The Rev. Chancellor Bernard.
Miss C. Graveson.
The Master of Marlborough College (Mr. F. Fletcher).
Mr. B. Dumville.
Mr. A. R. Pickles.
The Rev. H. B. Ryley.
Miss B. Jones.
Mr. W. D. Bentcliff.
Mr. W. H. Baldwin.
Mr. W. Robson.
Miss C. E. Grant.
Mr. Graham Wallas.
Sir Edward Brabrook, C.B.
Mr. D. R. Sharpe.

FINANCE.

The Finance Committee consisted of Lord Avebury and Mr. J. Martin White (joint honorary treasurers), the Rev. Dr. J. Estlin Carpenter, Mr. Arnold Rowntree and Mr. M. E. Sadler.

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